

T H E
C A S E
O F
Mr. MICHAEL PEACH:
O R, A

Faithful Relation
Of the H A R D S H I P S

He has lately met with at

DARTMOUTH.

CONTAINING,

- I. What his Adversaries call REASONS, Exhibited against him to the Lord Bishop of EXON: With an ANSWER to the same.
- II. Their PRESENTMENTS, Exhibited against him at his Lordship's last Triennial Visitation: With an ANSWER to these.
- III. The Unpresidented Behaviour of his Church-Wardens.
- IV. The Unfair Proceedings of Mr. Prichard, to whom he was a Curate.

By MICHAEL PEACH, M.A. Minister of
St. Petrox, and Master of the Free-School in
DARTMOUTH.

— Pudet hæc opprobria nobis
Et dici potuisse & non potuisse refelli. *Ovid. Met. L. I.*
It must needs be that Offences come: But Wo to that Man
by whom the Offence cometh. Matth XVIII. 7.

EXON: Printed by Sam. Farley, for Philip Teco, Book-
seller, against St. Martin's-Lane. 1714.

Advertisement.

THAT the Reader mayn't be at a Loss, as to the Persons principally concern'd in this Narrative: Let it be observ'd, That the Town of *Dartmouth* lies in three Parishes, *Tounstall*, *St. Saviour's*, and *St. Petrox*; of the two former of which, *Mr. William Prichard* is Vicar; he is likewise Rector of *Thorlestone*. *Mr. Joseph Bulley* is an Alderman of the Town, by Profession a Mercer. *Mr. Thomas Newman* is another Alderman; he is also Town-Clerk, being an Attorney at Law. *Joseph Martin* is a Black-Smith.



THE PREFACE,

DECLARING

The Reason of the Publication.

TIS now above three Years and a Quarter since the Commencement of the unhappy Difference between Mr. *Prichard* and myself; to compose which, as the following Sheets do declare, I have done all what in my Power lay, have patiently born all the Affronts and Abuses of my Adversaries, all their Calumnies and Reproaches, in Hopes, that at last, they would grow weary, and a Peace might be obtain'd: But all to no Purpose; they are still as much enrag'd against me as ever; they still endeavour, with all their Might, to injure me at Home, and to asperse and vilify me Abroad: Nay, one of my Adversaries, who undoubtedly spoke the Sentiments of all the rest, but lately declar'd what I must expect, so long as I continue at *Dartmouth*: These are his very Words, "He must walk as upon the Edge of a Knife; for if he turn on either side, I'll have him at the Back-Bone: *Jo. Martin* shall bring so many Actions upon him, as shall cost him more than he's worth to defend; I'll bring him poor, and then I shall live quiet".

Utterly despairing therefore, of an Accommodation, and the Difference seeming incapable of being made wider than now it is, after so long Silence and Forbearance, I thought it adviseable to publish the Matter to the World, for these following Reasons.

1st. Because I'm accounted the Aggressor. This Mr. *Pritchard* himself declares, that I began with him; by which, he endeavours to lay at my Door, all the evil Consequences of our Difference, all the Offence that is taken thereat, when he is the Principal Cause of all. For, let the World judge, who is most likely to be in Fault, he that is only passive, that acts wholly upon the Defensive Part, and has often sued for Peace: Or, he that continues the War, will admit no reasonable Terms of Reconciliation, and Nothing will satiate his Envy, but the seeing his Brother fall a Sacrifice to his Resentment.

2dly. To vindicate my self from all those other Aspersions they so unjustly cast upon me. The common Principle of my Adversaries is, to throw Dirt enough, hoping that some will stick: And indeed, they have been too successful this Way; some by their loudly declaiming against me whithersoever they go, and in what Company soever they are; and Others by their smooth and fawning Insinuations, have made People at a Distance (some of 'em Worthy Persons) to entertain none of the best Opinion of me. And no Wonder, since the vilest Clergy-Man in the whole *Diocefs*, has not had half that Variety of Methods us'd for his Reformation, as my Adversaries have us'd in their pretended reforming of me. I have been *presented* to the Arch-Deacon's Court, to the Bishop's Court, and have been *Articl'd* against to the Bishop himself: These Things

The Preface, &c.

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commonly carry a great Deal of Noise where they go, and tho' my Adversaries (I thank God) have done but little Execution with 'em; yet those that niether know their Accusations, nor what I can say in Answer to them, nor by what sort of Men they are manag'd, nor upon what Views and Designs they do it; 'tis natural enough for them to think, I am no great Ornament to my Order.

A Good Name to most Men is as dear as their Lives; I'm sure it ought to be so to all Clergy-Men, whose whole Capacity of doing good in the World, principally depends upon it; and yet it is this which my Adversaries labour so much to divest me of: Hence therefore, I thought I could do no less, in Point of Justice to my self, than assert my Reputation against their unjust Assaults, and make it appear, that my Character is very different from what my Adversaries would fain have the World to believe it is.

3ly. Another Reason of my publishing these Matters is, not only because my Reputation is affected by my Adversary's Reproaches, but because my Livelyhood is struck at by them. For,

1st. My Discourses from the Pulpit, they say, are not only intolerable, but I am scarce a tolerable Reader. Sould they therefore be so successful as to thrust me out of *Dartmouth*, or, should any Body endeavour to better my Condition elsewhere, yet who would be troubled with such an *Immoral, Factionous, Whiggish, Contentious* and *Blundering* Clergy-Man, that is absolutely unfit to be Mr. *Pritchard's* Curate, or to Preach before the Right Worshipful the Mayor of this ancient Corporation. *But I hope, it will here
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be evident, That I can read Prayers, Preach &c. at least, as well as any of those who commonly assist Mr *Prichard*. 'Tis well known, That Mr. *Smith* made Choice of me to be his Curate, and in his last long Sickness, committed the Care of the whole Town to my Management; and surely all the World will smile, should Mr. *Prichard* pretend to be as competent a Judge of these Matters as the Learned Mr. *Smith*.

2ly. A considerable Part of my Maintenance here is a School; but this my Adversaries endeavour to lessen and bring to Nothing, by all the Methods they can devise, by Complaints of Neglect, ill Management, Ignorance, and I know not what: Nay, Mr. *Newman* was pleas'd to declare (Poor Man! I pity his Prejudice) That I could not distinguish a *Substantive* from an *Adjective*: Those therefore that have heard their Censures, and understand how industrious they are to expell me, and to get another School-Master, may think, there is really some Deficiency in me this Way. Hence I thought it necessary for my own Subsistence, to obviate their Reflections, and the ill Inferences that others might draw from their Proceedings against me.

But that which affects me most, is what Mr. *Prichard* has said and done upon this Occasion. For, to what Purpose is it, may some Imagine, to send any Scholars to Mr. *Peach*, who is thought so incapable of teaching 'em by such a Man as Mr. *Prichard*: This I knew not well to answer any otherwise, than by opposing to his Judgment, the Judgment of Fourteen Clergy-men, every one of whom may be as Learned, and several of em, undoubtedly, more Learn'd than him-

himself : Now, all these have given under their Hands, That as to my Learning, Conduct, and all other Qualifications, I am (in their Opinion) a very fit and proper Person to keep School. But, if this do not give Satisfaction, being so Terribly provok'd, I here venture to declare, That, if I cannot give as good Account of a Classical Author, as for Instance, of *Horace*, *Juvenal*, or *Cicero*; if I do not understand *Homer*, or *Demosthenes*; the *Hebrew* Psalter, or any other part of the *Hebrew* Bible, full as well as Mr. *Prichard*, I'll immediately resign my School to One of his Learned Friends, who so long have hanker'd after it, and are ready to drive me thence *Vi & Armis*.

4ly. Because our unhappy Difference has caused some perhaps to think, and others to speak too meanly of a Curate, as if he might be turn'd off at Pleasure, and is but a Servant to the Person that employs him : Because Mrs. *Prichard* has upon this Occasion demanded, Whether *She cannot turn away her Cook-Maid when She pleases*, and Mr. *Prichard* himself has threatn'd to *exert his Authority over me* : Because he has hit me in the Teeth, with my being not yet prefer'd, as if it were a Scandal for me to have been in Orders these ten Years without a fat Benefice or two, I was willing to take Occasion in this Preface to prove,

1st. That a Curate is no Servant, neither is it a Disgrace for any Clergy-Man to be of that Number.

2ly. That 'tis more reputable to have no Benefice at all, than to be a *Pluralist*.—— That these Particulars may carry the more Weight along with 'em, and mayn't be deem'd a *Nostrum* of my own making, I shall make 'em good from the Reason and Arguments of others, and chiefly in their very Words.

1st.

1st. A Curate is no Servant, neither is it a Dis-
 grace for any Clergy-Man to be of that Number.
 For, says a Learned Clergy-Man (*) upon this Ar-
 gument, There lies no Servitude in the Name.—
 ‘The proper Import of the Word signifies One who
 ‘has the Care of Souls: Therefore in *France* all Pa-
 ‘rochial Priests are call’d Curates; as they are like-
 ‘wise in our Rubrick and Common-Prayer.—
 ‘The Curate’s Employment is to serve God in the
 ‘Publick Offices of Religion.—He undertakes no-
 ‘thing, but the Instruction and Government of the
 ‘Parish.—The Manage of his Employment is not
 ‘prescribed by the Rector; but by the Rubrick and
 ‘Constitutions of the Church.—He is to wait up-
 ‘on none but God Almighty.—There is no Atten-
 ‘dance upon the Parson, no running upon his Er-
 ‘rands, nor subjection to his Humour indented for.—
 ‘He has his Authority to Preach and Administer the
 ‘Sacraments, not from the Rector, but from the
 ‘Bishop.—The Rector has no Power to remove
 ‘him, after he is Licenced and Fixed by the Bishop.
 (To which I might add, That I my self have known
 Bishops give Judgment, in Favour even of unlicenc’d
 Curates, declaring, the Incumbents could not put
 them off, without a Legal Way of Procedure.)
 ‘To sum up the Evidence therefore; if the Curate
 ‘was not entertained to wait upon the Rector, nor
 ‘has his Authority from him, nor can he be removed
 ‘from his Employment, I think it is pretty plain, he
 ‘is none of his Servant.—To speak properly, the
 ‘Rector seems to live out of the Labours of ano-
 ‘ther;

* Mr. Collier’s Essay upon Pride.

‘ther ; He is maintained by the Perquisites of the
 ‘Curate’s Office ; and therefore is in effect but a
 ‘kind of Pensioner to him.

The same Ingenious Author goes on, That ‘ if
 ‘ Men examined Things fairly, they would find that
 ‘ the being a Curate, is no Argument of a Man’s In-
 ‘ significance ; nor any just Blemish to his Reputati-
 ‘ on. For it is often the Integrity and generous Tem-
 ‘ per of his Mind, which hinders him from a better
 ‘ Provision ; it is because he will not flatter the Pride
 ‘ of some, nor keep Pace with the Bigotry of o-
 ‘ thers ; because he will neither court Greatness nor
 ‘ Faction ; nor make himself Popular to the Disad-
 ‘ vantage of his Audience. Because he cannot di-
 ‘ gest a Simoniack Contract ; nor charge through
 ‘ Perjury with the Courage of an *Evidence*. In short,
 ‘ it is his plain and impartial Dealing with the People,
 ‘ his Resolution to preserve the Decency of his Cha-
 ‘ racter and the Innocence of his Conscience, which
 ‘ bars his Promotion : So that if he was Mean enough
 ‘ to Complain, he might have the satisfaction to apply
 ‘ this Sentence of *Tully* to himself, *Non nos vitia sed*
 ‘ *virtutes afflixerunt*.

2ly. That tis more reputable to have no Benefice
 at all, than to be a *Pluralist*. This appears clearly
 from what has been already quoted, and from what
 this Author further says. That ‘ For a Clergy-Man
 ‘ to enrich himself by the Labour and Necessities
 ‘ of One of his own Order, and make his Figure out
 ‘ of the Church, without performing the Service
 ‘ required, is a direct translating the Holy Revenues
 ‘ to a Foreign and Secular Use ; and consequently, be-
 ‘ sides other Aggravations, is no better than Sacrilege ;
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‘ which is a very uncanonical Sin : And unless we are
 ‘ much in the dark, will be accounted for afterwards.
 ‘ In short, this practice has been the main Ground of
 ‘ the Contempt of the Clergy ; making one Part of
 ‘ them cheap by their Poverty, and the other by
 ‘ their Covetousness.

The same is likewise prov’d from a very Pious and
 Learned Bishop of our own Church, who introduces the Church of *England*, thus expostulating with
Pluralists, in behalf of Unbenific’d Ministers *. ‘ Is
 ‘ your Portion, Oh my Sons, in this Life ? Or is it
 ‘ in another ? Is the Satisfaction your Immortal Souls
 ‘ look for, in the Empty, Vain, Low, and perishing
 ‘ Contents of this World ? *If in this Life you have*
 ‘ *Hope only, you are of all Men the most Miserable, the*
 ‘ *most Contemptible*, and the most Deceitful ; if in
 ‘ another, why so many Imperial Laws, so many Ec-
 ‘ clesiastical Canons, so many Complaints and Re-
 ‘ proaches, so many Inhibitions and Injunctions, so
 ‘ many

* Bp. Kenn’s EXPOSTULATORIA, or the Complaint
 of the Church of *England* against ——— Encroaching Plu-
 ralities, &c. &c. The Book I have here Quoted, bating a few
 Alterations, is the same with a Book that was Publish’d
 without the Name of its Author, about three Years after
 the Restauration of King *Charles II.* It had this Title,
ICHO BOD, or five Groans of the Church ; prudently foresee-
ing, and passionately bewailing her second Fall, threaten’d by
five dangerous Miscarriages that caused her First ; two of
which are there reckon’d to be, Careless Non-Residence, and
Encroaching Pluralities. It was Printed at *Cambridge*, so
 that it seems to have had the Approbation of that Learned
 University ; and in the Title Page, ’tis said, to be *Humbly*
presented to the King’s most Excellent Majesty, and his great
Council the Parliament of England.

‘ many Attempts and Endeavours in Parliament, these
 ‘ Hundred Years, against your Minopolic of Livings,
 ‘ and Pluralities of Benefices? Why do you heap up-
 ‘ on your selves this Envy? Why do you provoke
 ‘ These Reproaches? — Will you eat the Bread
 ‘ out of your poor Brethren’s Mouths, and Starve
 ‘ your Fellow Servants? Are you Ministers? So
 ‘ are they. Are you Orthodox? So are they. Are
 ‘ you Loyal? So are they. Have you been Con-
 ‘ stant? So have they. Are you Serviceable to the
 ‘ Church? They are more; *in Labours more abun-*
 ‘ *dant.* Oh! how many excellent Men? How many
 ‘ Hundreds of Sober and Religious Divines, are La-
 ‘ den, Oppress’d, Worn-out, and quite tired with
 ‘ the Burthen of Years, Cares, Fears, Labours, Ne-
 ‘ cessities and Afflictions, are now fain to Live and
 ‘ Die in Obscurity, Want and Contempt; as if the
 ‘ Sons of the Church of *England* wanted only this
 ‘ to make up the Measure of their Sufferings; That
 ‘ *they should be undone when the Church is said to be*
 ‘ *in a flourishing Condition.* When you look big
 ‘ with your Abundance and Superfluity, and glory
 ‘ in your Preferments; how many Worthy, Pious,
 ‘ and Exemplary Ministers, are, as it it were, laid
 ‘ aside, made ashamed of their Order and Function,
 ‘ and wrapped up in Poverty and Discontent; are
 ‘ lost in poor Employments, and poorer Encourage-
 ‘ ment? Whose Faithful Labours I want, whose So-
 ‘ ber Conversations might honour me; whose Dili-
 ‘ gence and Care might restore me; whose Reason
 ‘ and Learning might uphold me; whose powerful
 ‘ Preaching might establish me; whose Self-denial
 ‘ and Devotedness to Publick Good might save me.

‘ Alas! Sirs, *Let none of you think more highly of himself than he ought to think; but to think soberly*— Why should not all be encourag’d that wait on the Ministry? — Are all provided for? O covet earnestly the best Gifts, not the best Livings! And yet I could shew you a more excellent Way.

‘ Why is that Preferment engross’d by one, which might maintain Twenty? Why are those Revenues lost upon the Folly, Vanity and Superfluity of one Family, which might provide for the honest Occasions of Five? Oh JUSTICE, the equal Distributer of Affairs, whither art thou fled! Oh EQUITY! Whither art thou retired.

‘ If you consider not the Sin, do you consider the Consequences of these Miscarriages, the Envy that you already sink under: The Occasion given unto them that *seek Occasion*, which hath already disgrac’d you; the great Discontent that already endangers you? Have not you Enemies to your Order, Calling and Constitution, and must you incense your Friends? Must you provoke that God that hath hitherto upheld your Function, by abusing the Maintenance he allows for his Service and Servants to your own Advantage? — Must you provoke your Brethren of the Clergy to Discontent, by taking up all the Encouragements of their Studies, all their Employments and Hopes? How many hopeful young Men in City and Country are forc’d either to want, or, which is worse, to live upon your small Pensions, and scanty Allowances, and, what is natural for Parts and Ingenuity, in Want, to despair of their own Fortunes, and to envy yours? — Do not you see how the
 ‘ People

‘ People forsake you as Self-seekers ; how the Gen-
 ‘ try Censure you as Unconscionable ? How the Cler-
 ‘ gy abhor you as Invaders of their Places and Prefer-
 ‘ ments ?——The Adversaries Triumph, the many
 ‘ Friends I have Weep, the Sober and Serious are
 ‘ Amazed, to see two or three hundred Odious Men
 ‘ filling up a whole Church— Oh ! Look upon the
 ‘ poor Curates and their Families ! What is their
 ‘ Portion of the Prosperity we now enjoy ? Alas, they
 ‘ live by God’s Mercy, and Men’s Charity.—Must
 ‘ all the industrious Ministers be Stipendaries ?—Must
 ‘ they have only their Allowances ? — Can they
 ‘ preach the Gospel, and can they not live by the
 ‘ Gospel ? Are they worthy to discharge your Cures,
 ‘ and are they not worthy to enjoy them ?— Ah !
 ‘ *in quæ nos reservamur Tempora* ?— The Church of
 ‘ *England* is thought to be nothing else but the Inte-
 ‘ rest of a few crafty Clergymen, ordering all things
 ‘ to their best Advantage.

I believe the two Authors aforementioned have made it evident, That ’tis more reputable to have no Benefice at all, than to be a *Pluralist* : But if their Arguments be insufficient, they may easily be reinforc’d from a Cloud of other Eminent Writers of our own Church. Mr. *Prichard* talks of having another Place, he would do well to answer these Things before he enters upon it.

5^{ly}, The last Reason of my publishing these Matters, is with a Prospect, that it may be of some Use to the Clergy, by giving them Satisfaction in a Case, that perhaps was never try’d before in any Court. ’Tis certain, that before this Case of mine, ’twas never try’d in our own Consistory-Court at *EXON*.

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'Tis evident from the *Acts* of the Apostles themselves (who best knew how often our Blessed Saviour would have his Dying Love commemorated by us in the Sacrament) Communicated every Day, even as often as they met together, to pray unto God, and hear his Word Preach'd : And 'tis as evident from Ecclesiastical History, That the Primitive Christians, those best good Men of the first and purest Ages of the Church, continu'd this frequent Communion for some Centuries after the Apostles. Afterwards indeed, as the Love of many waxed cold, as Faith and Truth began to fail, and the true Spirit of Christianity declin'd ; so this frequency of Communion, from every Day, fell to once a Week ; from thence, to once a Month ; till at last, thro' almost a total Degeneracy, to three or four times a Year.

But our own most Excellent Church, as in all Things else, so particularly with respect to the Sacrament, keeps exactly close to the *Apostolick* and *Primitive* Plan. For Bishop *Beveridge*, in his admirable Treatise of *The great Necessity and Advantage of Frequent Communion*, has made it plain beyond Contradiction, That the Church of *England*, would have all her Pious and Devout Members, to receive the Sacrament as they did in the *Primitive* Times, every Day in the Week, if possible : But if this cannot be, yet at least every Sunday and Holy-Day in the Year. This he proves from the *Rubricks* of the First and Second *Common-Prayer* Book of King *Edward VI.* (from the *Complement* of which, we are to Date the *Reformation*) and from the *Rubricks* of the Book of *Common-Prayer* we now have : From all which, he concludes, That, if a sufficient Number of Parishioners,

shioners, against whom there is no just Exception, desire to receive the Sacrament every Sunday, or every Day in the Year, the Minister of the Parish not only may, but is bound to Consecrate and Administer it to them. The want of such a Number being the only Reason that can ever justify the Omission of it.

From this Conclusion of the Bishop, we may draw another, That, if our Church allows, or rather enjoins a Sacrament to be Administer'd, at the least every Sunday and Holy-day in the Year, the Church-Wardens are as often, at their Peril, oblig'd to provide the Bread and Wine. For the Rubrick after the Communion-Service (which is ratify'd by Act of Parliament, and is therefore the Law of the State as well as of the Church) orders the Bread and Wine for the Communion, to be provided by the Curate and the Church-Wardens, at the Charge of the Parish. And the 20th Canon more expressly requires, That the Church-Wardens of every Parish, against the time of every Communion, shall, at the Charge of the Parish, with the Advice and Direction of the Minister, provide a sufficient Quantity of fine white Bread, and of good and wholesome Wine, for the Number of Communicants that shall from time to time receive there. Here we see, that the Church, as well as the State, has made no other Provision for the Bread and Wine for the Sacrament, but only, That it shall be provided by the Church-Wardens at the Charge of the Parish; from whence it necessarily follows, that as often as our Church allows a Sacrament to be celebrated (which at the least is every Sunday and every Holy-day in the Year) so often the Church-Wardens are accordingly bound to furnish the Lord's Table with Bread and
Vine;

Wine; that is, they are oblig'd to provide it every Sunday and every Holy-day at the least, if the Minister thinks fit, as often to Administer the Holy Communion, and has a *sufficient Number* to receive with him.

As to what some object from this *Rubrick*, every *Parishioner* shall *Communicate at the least three times in the Year*; and from thence infer, that as the People are oblig'd to receive the Sacrament but *thrice* a Year, so the Church-Wardens are oblig'd no oftner to provide the Bread and Wine, this is a very false Conclusion; for these VVords, *At the least*, do plainly suppose, that the Sacrament may be celebrated much oftner than *Thrice* a Year. *Thrice* a Year, is the *minimum quod*, that the Sacrament ought to be administer'd; and as the Minister who refuseth to celebrate the Sacrament *three times* in the Year (provided he have a *convenient Number* to communicate with him, which may be no more than four, or three at the least) may be censur'd for his Neglect; so, as many of the Parishioners as refuse to communicate *three times* in the Year, of which *Easter* is to be one, by the Laws of our Church, may be Excommunicated for the same. But, tho' our Church be so moderate, as to allow a Latitude in the Case, and would not be so severe, as to thrust all those out of her Communion, that receive no oftner than *thrice* a Year; yet (as the Bishop afore-nam'd has clearly prov'd) she would have all her genuine Members, all her true Sons, to receive the Sacrament, as they did in the *Primitive Times*, every Day in the Week, if possible: But if this cannot be, every Sunday and Holy-Day in the Year.

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THIS very Learned and very Pious Bishop of our Church did not only thus write, but put it in Practice, and reinforc'd it by his own Example. For he tells us *, that in the Place where he had the Honour to serve God at his Altar (I suppose, he was then Minister of St. Peter's Cornhil, London) He Administer'd the Sacrament every Lord's Day for above twenty Years together, and was so far from ever wanting Communicants, that he had always as many as he himself and two Curates could well Administer it to them ; for People found such EXTRAORDINARY BENEFIT and GHOSTLY Comfort from it, that they never thought they could receive it often enough ; and the oftner they receiv'd it, the more they still desir'd, many never omitting it, if they could possibly come to it, whereby they became the great Ornaments of our Holy Religion.

THIS Holy Bishop (I take it,) was the first that after the Restaution, Celebrated the Communion Weekly in a Parochial Church : Others indeed follow'd his good Example, in and about the Metropolis of our Nation ; and the Sacrament at present is there Administer'd in some Churches, not only every Sunday, but every Holy-Day also. I do not know that lesser Places have yet arriv'd to this frequency in the Administration of the Holy Sacrament ; however the same is Administer'd Monthly, not only in several Market-Towns, but likewise in some Country Parishes near Dartmouth, and elsewhere ; as particularly at Stoke Gabriel, by Mr Osborn ; and at Paington, by Mr. Milman, with very good Success. The Example of these two Clergy-Men, was a Principal Inducement

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ducement of my Celebrating a *Monthly* Sacrament in the Town, where there are a greater Number of Souls than in the Country, and consequently there ought to be more Communicants. And therefore, Mr. *Prichard* had no Reason to have pleas'd himself with a Calumny, by pretending that I brought up a *Monthly* Communion, to be before Hands with him, and to rob him of the Glory of being the first Promoter of the same at *Dartmouth*, as if it had been such a mighty Business, and as if he that first Administer'd a *Monthly* Sacrament in this Place, had done more than his Neighbours; Mr. *Prichard*, possibly, might have such Thoughts, but certainly I knew before I was acquainted with him, that the Gentlemen aforesaid, had Celebrated a *Monthly* Communion for a considerable time; and had it not been for some Reasons, which I shall not at present acquaint Mr. *Prichard* with, the Example of these my good Neighbours, would have excited me to have attempted a *Monthly* Communion long before Mr. *Prichard* came hither. A *Monthly* Sacrament is likewise Administer'd at *Brixham*, by Mr. *Curtis*, with very good Success.

NOW, to come to the Point I chiefly intended. If a Clergy-Man designs to Administer the Sacrament *Monthly*, suppose, or oftner, and has Encouragement so to do from the good People of the Parish; but two Irreligious Church-Wardens endeavour to defeat his Pious Intention, by with-holding the Sacramental Vessels, and refusing to furnish the Table with Bread and Wine, as my Church-Wardens have done to me; What is to be done in the Case? Shall he at their *Caprice*, desist from what he has so Laudably resolv'd upon? That is not fit, neither ought

ought he to do it. Shall he provide the Bread and Wine at his own Charges? That, many times, he is not able to do; 'tis well perhaps, his Abilities will reach to contribute his Mite to the Offerings, which yet is expected from him: Tho' anciently, the Offerings were given to the Clergy, as the *Scotch Book of Common-Prayer*, composed by Arch-Bishop *Laud*, ordains, *That one half of what is Offer'd, shall go to the Presbyter to buy him Books of Holy Divinity.* And even our own Common-Prayer Book supposes, That the Minister may have a Share of the Offerings, if need so require, as is manifest from several Sentences in the *Offertory*. Shall the Minister take so much out of the Offerings as will bear the Expences of the Bread and Wine? That may be look'd upon as a sort of defrauding the Poor, for whom the Offerings are now design'd. What then is to be done? Why, let him go on with the Sacrament in the Name of God, and provide the Bread and Wine himself, and if his Church-Wardens continue obstinate in their Wickedness and Folly, and will not repay him, he may have his Remedy in the Bishop's Court; where they shall be compell'd to reimburse what he has so expended in Bread and Wine, and shall be punish'd by giving him Cost for the Charge and Trouble he has been at in the Prosecution. In these Papers, he may see, that the Case has been so adjudg'd; and no doubt, not only our own Consistory Court at *Exon*, but all the Courts in *England*, will pass the like Sentence in his Favour.

HAVING given the Reasons of the Publication, I must now crave the Reader's Excuse as to some things in the following Account, I've been *compell'd* to say, in reference both to my Adversaries and to my self.

First, In Reference to my Adversaries. If any Body thinks I've been too severe in exposing 'em, I desire him to consider,

1st. That I've said nothing in their Censure, but what their Accusations naturally extorted from me ; That where I have urg'd one Instance of this Nature, I might with as much ease, have urg'd Twenty ; that none of 'em are foreign to the Matter in Hand, but all tend to my Justification. If a Man's Accusers be Persons of none of the best Character themselves ; if almost a whole Parish (and the better Part of it too) have given under their Hands, That one is a Fellow of no Credit and Reputation ; if another has injur'd and traduc'd several Innocent and Good Men ; if a third has so little respect for Religion, as seldom to go to any Place of Publick Worship ; and if a Fourth will say one thing to Day and another to Morrow, make solemn Contracts and immediately break 'em, freely promise and never perform it ; and if all are notoriously guilty of the same Things they make such a Noise about ; 'tis a shrewd Sign that all their Accusations are Groundless and Malicious.

2^{dly}, Let him consider what an Arch-Bishop of our own Church has said in the Case *. ' It is
' Lawful to publish the Faults of others, in our own
' necessary Defence and Vindication. When a Man
' cannot conceal anothers Faults, without betray-
' ing his own Innocency, no Charity requires a
' Man to suffer himself to be defamed to save the
' Reputation of another Man. *Charity begins at*
' *Home* ; and though a Man had never so much
' Goodness, he would first secure his own Good
' Name, and then be concern'd for other Men's.
' We

* Tillotson's Sermon, of Evil Speaking.

‘ We are to love our Neighbours as our selves ; so that
 ‘ the Love of our selves is the Rule and Measure
 ‘ of our Love to our Neighbour : And therefore
 ‘ first, otherwise it could not be the Rule. And it
 ‘ would be very well for the World, if our Charity
 ‘ would raise thus high ; and no Man would hurt
 ‘ another Man’s Reputation, but where his own is
 ‘ in real danger. The Authority of this Arch-Bi-
 shop (I presume) will not be question’d by my Ad-
 versaries, and especially by Mr. *Prichard*, since he
 is one of those Learned Men, who *being dead, yet*
often speaks, in St. Saviour’s Church, as some of the
 Clergy have manifestly found, when they have heard
 Mr. *Prichard* Preach. And therefore what Mr. *Bul-*
ley so often declares in Mr. *Prichard*’s Commendati-
 on, is very true, viz. That *he Preaches just like*
Arch-Bishop Tillotson. But,

Secondly, As to what I’ve been forc’d to say in
 Reference to my self, I hope for a favourable Con-
 struction. For,

1st. As to the producing so many Testimonials on
 my Behalf ; these are not my own, but others Te-
 stimony concerning me. And if it be allowable, nay,
 upon several Accounts expected, that a Man should
 bring Credentials of his Life and Conversation, when
 his Reputation is in no wise call’d into Question :
 How much more excusable is it for him to do so,
 when he is (tho’ unjustly) accus’d, and his Cha-
 racter is industriously render’d vile by slanderous
 Tongues ? When the Reputation of another is at-
 tack’d by a few ill Men, that endeavour to com-
 pass their base Ends by Scandal and Defamation ;
 what

what more proper, than to set the Witness of several unprejudic'd and indifferent Persons against their Calumnies and Reproaches? And yet, in this Particular, I can assure the Reader, I have not discover'd my utmost Strength, but for fear of Censure, have, in several Testimonials, suppress'd several Things that were very significant to my Justification

2dly, Even the speaking of some Things concerning a Man's Self that have a direct Aspect to his own Personal Advantage, this is not only justifiable, but even necessary in matters of Slander and Defamation. This was the Case of St. Paul himself, who declares, that tho' he *became a Fool in Glorifying* (a), that is, was forc'd to speak some Things in his own Vindication that might seem to carry an Air of Ostentation and Dilating upon his own Worth; yet he was *compell'd* so to do, to stop the Mouths of those false Teachers, that traduc'd his Person and vilify'd his Ministry, designedly, to render his Preaching of no Effect. Hear how this Apostle does not only compare himself to the Chiefest of those that lessen'd his Character, but raises himself far above 'em (b); *Are they Hebrews? So am I: Are they Israelites? So am I: Are they the Seed of Abraham? So am I. Are they Ministers of Christ? (I speak as a Fool) I am more: In Labours more abundant, in Stripes above Measure, in Prisons more frequent, in Deaths oft.* How minutely does he reckon up his Hardships and Sufferings for the sake of Christ! *Of the Jews five times receiv'd I forty Stripes save one. Thrice was I beaten*
with

(a) 2 Cor. 12. 11. (b) 2 Cor. 11. 22, &c.

with Rods, once was I Stoned, thrice I suffered Ship-
 wrack; a Night and a Day I have been in the Deep.
 In Journeying often, in Perils of Waters, in Perils of
 Robbers, in Perils by mine own Countrymen, in Perils
 by the Heathen, in Perils in the City, in Perils in the
 Wilderness, in Perils in the Sea, IN PERILS A-
 MONGST FALSE BRETHREN. But St. Paul
 does not only exalt himself above those false Teachers,
 but does, as 'twere, vye Characters with the very
 Chosen of the Son of God; declaring, That he came
 (a) never a whit short of the greatest Apostles. At
 other times, and upon other Occasions, he condescends to insist even upon the Priviledge of his Birth
 and Education, That he was (b) Free-born, a Deni-
 son (c) of no mean City; It was indeed one of the
 most famous Universities in the World (*) equal-
 ing, if not surpassing even Alexandria and Athens
 it self. And that St. Paul was there instructed in
 the Liberal Arts and Sciences (†), seems apparent
 from his Quotations of several Heathen Authors,
 in his Discourses and Writings; and that he was
 likewise well vers'd in Rabbinical and Jewish Learn-
 ing, he himself gives us to understand, by saying,
 That he was (d) brought up at the Feet of Gama-
 liel, one of the most celebrated Doctors of his time.
 The same Apostle declares, that even from his Youth
 he had liv'd (e) in all good Conscience; nay, made it
 his Exercise (f) to have a Conscience void of Offence
 towards God and towards Men. So that the Publica-
 tion of a Man's own Conduct and Deservings, in
 some

(a) 2 Cor. ii. 15. (b) Acts 22. 28. (c) Acts 21. 39.

(*) See Dr. Wells's Geograph. of the New Test. Page 37.

(†) Ibid. (d) Acts 22. 3. (e) Acts 23. 1. (f) Acts 24. 16.

some Cases, is not to be deem'd Vanity or Ostentation, but may be absolutely necessary for the clearing of his Innocence, as to the Charges of Evil Men against him. But this is never more allowable, and never more needful to be done by any Persons, than it is by the Ministers of Religion, when Men reflect upon their Characters, and poison People with ill Impressions against them: For here the Cause becomes publick, and a becoming Solitude to set all right, in such Circumstances, is no longer Zeal for their own, but Charity for other Men's Safety and Good.

Nota Bene, That their Articles against me to my Lord Bishop, are printed exactly according to the Copy that was sent me: Their Presentments exhibited against me to the Court, their Letters to me, and every thing that I quote from them (which Quotations for Distinction sake, I've mark'd with double inverted Comma's) are printed according to their own Original: In this I've been so just towards 'em, that, knowingly, I han't alter'd a Letter or a Point. If therefore the Reader espy any false Spelling, or other Faults (as to be sure he will many) he is not to impute it to the Publisher of these Papers.

23 AP 57

DARTMOUTH,

March 30th, 1714.

PART the First.

CONTAINING, FIRST,

ARTICLES,

(Or what they call REASONS)

Exhibited against Mr. *PEACH*, to the
Right Reverend the Lord Bishop of *EXON*,
by Mr. *Joseph Bulley*, Mayor, and Mr. *Thomas
Newman*, Justice, of *Dartmouth*.

SECONDLY,

Mr. *PEACH*'s ANSWER
To the said ARTICLES.

Qui alterum inculcat Probri, ipsum se intueri
oportet. *Plaut.*

And thou Son of Man, be not afraid of them,
neither be afraid of their Words, though
Briers and Thorns be with thee; and thou
dost dwell among Scorpions: Be not afraid of
their Words, nor be dismayed at their Looks,
though they be a rebellious House. *Ezek. 2. 6.*



REASONS humbly offerd to the Consideration of the R^t. Reverend Father in God *Ofspring* Ld. Bpp of *Exon* by the Mayor Justice and others of the Majestrates of *Dartmo.* &c.

‘ 1. *Inprimis* that before the Death of *mr. smith* (*vizt.*) in his last sickness, *Mr. Michael peach* made an interest with the Whiggish or Dissenting party, which interest he continued to Make home to the tyme that *mr. pritchard* was settled at *Dartmouth*.

‘ 2. That *mr. pritchard* being settled *mr. peach* then solicited the then Major and his brotheren, that he Might be continued schoolmaster and Curate to *mr. pritchard*; which was unanimously granted him, hoping that he would have behaved himself with a temper suitable to his Circumstances and Office. But instead thereof he tooke all opportunities to shewe his dislike to *mr pritchard* and those who (haveing elaps’d the time of presenting a Vicar themselves to succeed *mr smith*) Recommended *mr pritchard* to your Ldships favour and absolutely refused to preach for *mr pritchard* in his absence, tho earnestly requested and to shewe his dislike to the Major and Corporation Neglected to attend the Major and Corporation with his Schoolboys att the usual times of the Visiting the Bounds of the Corporation (*vizt.*) on every Rogation *Monday* and that on the last Rogation *Monday* he not only Neglected to come himself, att the head of his boys; as was ever a Custome, but one of his boys who lived with him came and Curst the Major and the whole Corporation in the presence of the Justice and several others, and Application being made to *mr.*

Reasons against

‘ *peach* to punish the boy According to Law (beng under
 ‘ the Age of 16) he absolutely refused it and he being sent
 ‘ for by the Major, that he Might give him an Account
 ‘ of that Matter, he peremptorily refused to come, and
 ‘ sent word that he would not come without a Special
 ‘ Warrant.

‘ 3. That one of the Aldermen of the Burrough Dyeing
 ‘ whose surviveing Relations Desired that he Might be bu-
 ‘ ried in *Tonstall* Church and that mr. *pritchard* might
 ‘ preach his funeral sermon, Actually sent mr. *peach* 10 s.
 ‘ and Mourning, Yet mr. *peach* insisted that the pulpit
 ‘ was his (tho’ but a Curate of that very Church to
 ‘ mr. *pritchard*) and that mr. *pritchard* should not preach
 ‘ there unless the friends of the Deceased would give him
 ‘ 20 s. for which proceeding of his being afterwards Chal-
 ‘ lenged by the Major he not only Justified himselfe for
 ‘ what he had done but affirmed that for the future on
 ‘ every such Occasion he would have 40 s. and if he
 ‘ pleased 5 l.

‘ 4. That mr. *peach* Did Actually forbid mr. *pritchard* to
 ‘ Marry a Couple in *Tonstall* Church but mr. *pritchard* Did
 ‘ then assert his right, And did Marry them, for which
 ‘ mr. *peach* takes the opportunity of giveing private Bap-
 ‘ tizme to a Child in st. *saviours* parish and tooke the Fees
 ‘ and keeps it to this day, and being ask’d the reason An-
 ‘ swer’d he Did it by way of Reprizall for mr. *pritchards*
 ‘ Marrying a Couple at *Tonstall*.

‘ 5. That afterwards he privately baptised 2 Children
 ‘ of one mr. *Evans* within the parish of st. *saviours* which
 ‘ Children about 2 or 3 Moneths after were brought to
 ‘ st. *saviours* Church to be publicquely admitted and offerd
 ‘ himselfe and a little boy of about ii Yeares old to stand
 ‘ Godfathers, and tho mr. *pritchard* Very mildly refused
 ‘ the said Child to a Godfather by reason of his tender Age
 ‘ and desir’d the father to gett Another mr. *peach* in
 ‘ the presence of the Congregation Affirmed that the said
 ‘ Child was a sufficient Godfather and he would have
 ‘ taken

‘ taken him himselte, however the father being Con-
 ‘ vinced of the Contrary by *mr. pritchard* after many
 ‘ Words Did find Another

‘ 6. That *mr. peach* being under such dislike & discon-
 ‘ tent for not being Vicar as is premised & being Animated
 ‘ by the faction in his Interest as aforesaid (who either at
 ‘ first refused to subscribe Any thing to *mr. pritchard* or att
 ‘ least have since withdrawn it) hath endeavour’d by all
 ‘ Meanes to withdraw the peoples Affections & pay from
 ‘ *mr. pritchard* & particularly hath used all the Arguments
 ‘ he was capable of to Induce some of *mr. pritchards* Par-
 ‘ ishioners & constant Communicants to leave him & com-
 ‘ municate with *mr. peach* in Another parish, & to that
 ‘ end *mr. pritchard* haveing told him that it was Your
 ‘ Lordships Desire to have a Monethly sacrament att st.
 ‘ saviours, *mr. peach* discouraged *mr. pritchard* from the
 ‘ same, but the very next sunday (before *mr. pritchard*
 ‘ could discourse the Major & Chamber) *mr. peach* upon
 ‘ his own head gave Notice of a Monethly sacrament at
 ‘ Tonstall & st. petrox without *mr. pritchards* knowledge
 ‘ or privity.

‘ 7. That a great number of people of all qualities but
 ‘ more espetially of the Mobb & illiterate do every sunday
 ‘ leave their owne parishes & resort to st. petrox tho’ att
 ‘ the same time some of the leaders & better sort of them
 ‘ confesse they do Not go there out of Devotion, but pure-
 ‘ ly to Create & keep up a faction & the farr geater
 ‘ part besides go there not out of any Zeale to Religion,
 ‘ but for the sake of a Walk the Church being situate on the
 ‘ sea-side.

8. That *mr. peach* haveing by the Meanes aforesaid
 ‘ Made a Very Greate faction & Division Amongst the
 ‘ people being Apprehensive (as justly he might) that *mr.*
 ‘ *pritchard* would remove him from being his Curate un-
 ‘ der pretence & by a Wrong title surreptitiously obtained
 ‘ Your Lordshipps Licence to preach at St. petrox & have-
 ‘ ing for severall weekes together endeavoured to get the
 ‘ Re-

Register & other books of the said parish into his Custodye & could not, the next day after his returne from your Lordship with the Licence being Sunday, *Joseph Martyn* the then Clerke Waiteing Upon him in the Morning as usuall *mr. peach* repeated his Demand to him of the Register booke But the Clerke refusing Alledging that he was order'd by the Major & Justice (who are both of the parish of St. petrox) not to Deliver the same *mr. peach* then tooke out his Licence which he had to preach & shew'd it to the said *Martyn* Under your Lordships hand scale Affirming that that was an Order from your Lordship for the delivery of the said bookes, And that unless he Did forthwith Deliver the same, he would that day ride to your Lordship & Acquainte your Lordships with the said *Martyns* refusal of Delivering the said bookes & likewise threatning the said *Martyn* with great Damage in case of his refusal, And the said *Martyn* really supposing the Lycence he shewed him, was Your Lordships Order for the Delivery of the bookes, Did Deliver them Accordingly that very day.

9. That *mr. peach* haveing surreptitiously gott the the parish bookes into his Custodye as aforesaid, altho' in a friendly Manner frequently Demanded by the Major & Justice & the Churchwardens, Yett the said *mr. peach* not only refuseth to Deliver the same, & is so farr from complying with the Canons by leaving them in a Chest in the Parish Church, that he rudely returned the Major & Justice an Answer to a Message sent by the Churchwarden that if they had a mind to see the bookes they should come to him for that he would Neither come nor send the bookes to either & that they had nothing to do with it, for which Reason there was not nor could not be any presentment made of the Births Deathes & Marriages for the last Year att the last Visitation Court.

10 That shortly after haveing such Licence from your Lordship as aforesaid the said *mr. peach* called a pair of Banns betweene A Vagrant & a Loose Woman of the said parish, That the Major Justice & other Inhabitants of the
said

' very drunke to the Graves fide to bury a Dead Corps,
 ' And was instrumentall of presenting the said *mr. peach*
 ' at the last Visitation Court at *Totness* for being scanda-
 ' lously Drunke the Visitation day before for which he
 ' stands presented in the Presentment of the Church-
 ' wardens of *st. savours*, but not the least Notice taken
 ' thereof by *mr. Whaly*.

' 13. That *mr. peach* still encourageing the faction and
 ' that groweing higher, in so Much that some of the Dis-
 ' senters themselves, give out that *mr. peach's* Designe is to
 ' Make *mr. pritchard* uneasy and thereby force him to leave
 ' the Towne *Mr. pritchard* hath thought fitt by the Con-
 ' sent of your Lordship to Dismiss the said *mr. peach* from
 ' being his Curate And the Corporation have thought fit to
 ' Dismiss him from being their schoolmaster att their free-
 ' schoole, the possession of which he hath accordingly De-
 ' liver'd up haveing first by his Neglect & Mismanagement
 ' reduced the schoole from 34 boys left him by *mr. Curtis*
 ' to not above 6 till this faction began & now not exceed-
 ' ing 13 or 14,

An *Answer* to the aforesaid *Articles*, being in Substance the same with what I presented to my Lord Bishop, a Month after my Adversaries exhibited the said *Articles* against me to his Lordship, viz. about *September* the Third, 1711. The Reader is only to observe, That some Things of a later Date, are here inserted, which could not so properly be inserted elsewhere.

*To the Right Reverend Father in
God, Ofspring, Lord Bishop of
EXON.*

May it please your Lordship,

WITH profound Submission, I lay before you, an Answer to the *Articles* exhibited against me, by Mr. *Joseph Bulley*, Mayor, and Mr. *Thomas Newman*, Justice, of the Town of *Dartmouth*. I humbly beseech your Lordship's Patience, while I make my Detence to their long Charge, which I shall answer *Articulatim*, having first premis'd.

That tho' these *Articles* (*Reasons*, as they stile 'em) are said to be offer'd to your Consideration, by the Mayor, and Justice, and others of the Magistrates of *Dartmouth*; yet, I am well inform'd, not one of the Magistrates, besides Mr. Mayor and Mr. Justice, have so much as seen 'em; but if they have seen 'em, I'm very positive, they do not approve of 'em. For, when Mr. Justice produc'd a long Paper in the Town-Hall for the Magistrates to sign against me, and something of the Nature of the first Article was read

E by

by him, in order to induce your Lordship to grant Mr. *Prichard's* Assistant a Licence to keep School; all the Magistrates there present protested against it, and suffer'd not Mr. *Justice* to proceed any further in his Paper. But to come to the *Articles* themselves.

The Charge of *Whiggism* is, undoubtedly, put by my Adversaries in the Front of their Accusation, if possible, to prejudice your Lordship against me, as to what they say in every other Particular. But, that I'm no *Whig*, I can prove, even from the Testimony of Mr. *Mayor* himself, who, at the last Election here for Members to serve in *Parliament*, was then so just, as more than once, to assure Mr. *Frederick Herne*, one of the worthy Burgeses of *Dartmouth*, that I was no *Whig*, but as good a *Church-Man* as any Body. This I can likewise prove from the Words of Mr. *Justice*, who (since they presented their *Reasons* to your Lordship) has declar'd, that he never in his whole Life took me for a *Whig*. In the Business of succeeding Mr. *Smith*, I apply'd my self equally to all. The Truth is, partly by Mr. *Smith's* Directions, whose most exquisite Judgment had a great Ascendant over me, and partly from my own natural Temper and Inclination (being always willing, if possible, to live in Peace) I never espous'd any Party at all: But I ever declar'd my Principles honestly from the Pulpit; and in a *Critical Time* of late, 'tis well known, I preached very *High*, when even Mr. *Prichard* durst not venture so far. Indeed, he has since alter'd his Stile; but 'tis pretty remarkable, he has turn'd the keenest Edge of it against those *Dissenters*, as they are call'd; that is, those *Church-Men* of his Parish that go to my Church.

If it be not unfair to mind a new Convert of the former Errors of his Life, I can prove, That Mr. *Mayor* has always been, till of late, a great Stickler for the *Whiggish* or *Dissenting Party*; been a great Adversary to the Honourable Gentleman mention'd before, and the other Honourable * Burgeses of this Corporation; been a Causer of great Disturbances in the Town; and he was once so inveterate against

* Mr. *Nathanael Herne*.

against the very worthy Mr. Smith, as now he's against me, calling him *Cardinal-Primate*, *God Almighty's Dragoon*, and other wicked and opprobrious Names.

Mr. Justice, to give him his Due, has always cry'd loudly, **THE CHURCH, THE CHURCH**, tho' he seldom or never comes there on Prayer-Days, and very seldom on Sundays: But he's often at the Ale-House on those Days, and in one thing is as like * the very worst of *Dissenters* as can be, being scarce ever seen at the Sacrament, unless for a *Qualification*; and even then I have, more than once, known him absent from Church in the Afternoon. Nay, the Story is pretty notorious, that Mr. Mayor in the time of his *Whiggism*, rode out of Town, and receiv'd the Sacrament at a Country-Church; and after the Holy Solemnity was over, spent the remaining part of the Day over a Bowl of Punch, for Joy that himself and his Friends (some of 'em *rigid Dissenters*, and all of 'em *Whigs* in grain) were thus *Qualify'd* to act against the *Church-Interest*.

* *Occasional Conformists*, whom I call the very worst of *Dissenters*; for so they are, even in the Opinion of the Honestest of their own Party, who inveigh against this wicked Practice, which is now happily prevented by the late ACT: And yet those Church-Men (as they would have themselves thought to be) who receive the Blessed Sacrament in the Forenoon, and in the Afternoon are absent from Church and get themselves Drunk, are much worse than *Occasional Conformists* (or those, who one part of the Day go to the Church and receive the Sacrament there, and the other part of the Day go to the Meeting): For, they do just as the *Corinthians* did, to whom the Apostle more immediately denounces *Damnation*.

ARTICLE II.

I Never formally *solicited the Mayor, nor his Brethren, to be continu'd School-Master* after Mr. Smith's Death: I might say something to the Matter, perhaps, by way of Essay, and to try their Temper; but I never thought they could remove me from the School, because I had a Licence, and the Salary was confirm'd to me under the Seal of the Corporation. Indeed, I remember, some time in the Vacancy, in Mr. Justice's Parlour, some Discourse happen'd about my remaining in *Statu quo*; and Mr. Justice affirm'd, that whosoever went about to thrust me out of Town, was a *Rogue, and Rascal, and Villain, and worse than an Infidel.*

I never express'd the least *Dislike to Mr. Prichard*, while I was his Assistant; but all along behav'd my self as respectfully towards him as I did to Mr. Smith (tho' there was a vast Difference in the Men): And since I left his Cure, have neither said nor done any thing against him, but what is necessary to my own Justification. 'Twas a Year and Quarter before he sign'd the Agreement with me, (this was time long enough for Probation) during all which, we liv'd together in Peace. Mr. Prichard, for his part, pretended a wonderful deal of Kindness to me, which he express'd, sometimes by calling me *Dear Sir*; sometimes by embracing me about the Waist; sometimes by offering freely to recommend me to your Lordship upon any Occasion; and to this End, either to write, or, by way of Express, personally to wait upon you; and he did not question, but your Lordship would do me any Favour upon his Account. But two Hours before he sign'd the Agreement, he was pleas'd to give this extraordinary Character of me to a Gentleman of this Place, That *since his Residence here, I had liv'd as regular as any Clergy-Man in England.* This Agreement

ment was ratify'd under his Hand and Seal, at my Chamber, his own Brother was a Witness to it, and at the Delivery of it, Mr. Prichard profess'd, He did it *with all his Heart*, laid nothing to my Charge, blamed me not for a *Monthly Communion*, tho' I brought it up three Quarters of a Year before : But, for what Reasons I know not, he broke this Agreement within a Month after he sign'd it, and---*Quantum mutatus ab illo!* Then, from a very Good, I was, in a Moment, become a very bad Man ; then the Sacrament and a great many other Things were urg'd against me ; and I'm sure, he has since taken all Opportunities to shew his Dislike to me. Particularly, on Good-Friday last, he called me *Impudent Lier* in his own House ; said, *The Fellow was Drunk* : His Wife likewise affirm'd I was *Drunk*, and Mr. Prichard hinted as much, at Mr. Mayor's House the same Evening ; and I've Reason to believe, the Story would have come to your Lordship's Ear, had I not, by very good Providence, met Mrs. Prichard at Mrs. Smith's, where she ingenuously confessed the Truth of the whole Matter, save, that she excused her Husband, by saying, I was rude towards him, tho' being often desired to give an Instance of my Rudeness, she could not produce the least Particular of any disrespectful Language or Behaviour. 'Tis a hard Case to be forc'd, as I was, to get a Certificate I was Sober on that Day wherein serious Persons do Fast and Pray : Tho', I confess, I use to spend it better than I did at that time, Mr. Prichard having then given me so much Interruption.

For Mr. and Mrs. Prichard to accuse me in such Instances, had they been true, was none of the best Policy, since I could very easily have retorted upon them both ; but I shall forbear all manner of Reflection, tho' so much provoked to do it. This I may modestly say, that I can give as good, or better Account, of the several Stages of my Life, have lived more studious and retired, been more laborious in the Ministry, than Mr. Prichard. In our unhappy Difference, almost every Clergy-Man round about takes my part, and thinks his Proceedings against me to be very hard, as appears by a Certificate, signed by Fourteen of the Neighbouring Clergy, in the Close of which are these Words. ' We really believe, that those who have
' given

' given him Trouble at *Dartmouth*, have little Reason for ' their so doing, he not deserving any ill Treatment'. 'Tis not for real Crimes, but for other Ends, that *Mr. Prichard* labours so heartily to thrust me out of *Dartmouth*. People here shew me too much Favour.

By Agreement, I was to preach for *Mr. Prichard* at *St. Saviour's* but once a Month, at which time *Mr. Prichard* was obliged to preach at *Tounstall*. And whereas it is said, That I *peremptorily refused to preach for him*, the Truth is this. *Mr. Prichard* going out of Town, desired me to preach for him at *St. Saviour's* on a Thanksgiving Day, and the *Sunday* following, which I did; and at his Wife's Request, I preached another *Sunday*; and she, thinking her Husband would not come Home, desired me to preach the third; But before this, having made an Appointment to ride out of Town, upon very important Business, and according as that Business succeeded, not knowing but I must needs have been wanting the next *Sunday*, I desired to be excused. This was on a *Friday*, and *Mr. Prichard* coming Home the Day following, there was no Occasion for my Preaching. I confess, I then told *Mrs. Prichard*, That her Husband gave me but five Pound *per Annum*, for all my Trouble at *St. Saviour's*; That the Parishioners of *Tounstall* would be displeased, should I leave 'em so often, and withdraw their Subscriptions; Upon which, she generously promised, that her Husband should consider me; but I never saw the Performance. I can prove, that I served *Mr. Prichard*, for the Time, much more than I did *Mr. Smith*; he being very seldom, but *Mr. Prichard* very often absent from *Dartmouth*: And in *Mr. Smith's* Sickness, when, at his Request, I frequently Preached at *St. Saviour's*, and otherwise took Care of the whole Town, *Mr. Smith*, knowing my Income at *Tounstall* and *St. Saviour's* would be lessened thereby, often promised to consider me for every time I thus Preached, and it was done accordingly by his Widow.

I know not who those Persons were that recommended *Mr. Prichard* to Your Lordship, and therefore could not designedly shew my dislike to them. I know *Mr. Lane* was then Mayor, and I believe, a great Instrument in bringing
Mr.

Mr. Prichard hither, and he is ready to Testify, That I always carry'd my self with due Respects towards him. The present Mayor and Justice succeeded him, and I am not Conscious of any Thing I have done, to make 'em so much against me. That I neglected to attend any former Mayor in Visiting the Bounds of the Corporation, is a grand Mistake; I always did it, and constantly read Prayers at Townstall, according to my Duty, except the last Procession Day; but having then relinquish'd the Cure, and Mr. Mayor having order'd me to quit the School, I did not visit the Bounds, lest his Worship should have demanded of me what Business I had there.

As to the Boy, who is said to have *curst* the Mayor and the whole Corporation; From the Testimony of all the Scholars and several other Persons, that were actually upon the Spot, when the Words were said to have been spoken, I am apt to believe he was wrong'd. Indeed, upon a nice Examination, I found, and the Boy himself confess'd, he had utter'd an ill Expression (but neither reflecting upon Mr. Mayor, nor his Brethren); for which, I corrected him immediately, before they made any Application to me about it: (For God forbid, I should train up my Scholars, or encourage, 'em in Wickedness, as Mr. Justice has several Children of the Town, given them Money to curse their Father and Mother, to call 'em Names, and to commit other lewd Practices :) But having once corrected the Lad, I had no reason to do it again for Words that he never spoke, lest his Parents on that Account should remove him from my School, as since they have done. I knew before this, that Mr. Mayor had endeavour'd to hinder some Lads from coming to my School, and Mr. Justice had perswaded some that were there to go from thence, and that made me cautious and do nothing rashly.

That being sent for by Mr. Mayor, I peremptorily refus'd to come without a special Warrant, is untrue. Indeed the Person that did the Message, being pleas'd to declare to me, he was one of the Constables, I ask'd for his Warrant; he told me he had none; and not acquainting me what Business Mr. Mayor had with me at the Town-Hall, (for it was there Mr. Mayor desir'd to speak with me) I declin'd to go alone

alone with the Constable, thinking it adviseable to take some Friends along with me for these two Reasons.

1st. Because the Constable inform'd me, that no Body was then with Mr. Mayor, but the Justice, and one or two more of their own Creatures: Hence, I thought it unsafe to venture my self alone in such dangerous Company, fearing that Mr. Mayor's Design of getting me to the Hall, was only to ensnare me, to pervert my Words, and to induce those Persons that were then about him to bear false Witness against me. These could be no uncharitable, no unreasonable Suspensions in me, who have been so often sensible, what Plots and Contrivances my Adversaries have us'd to get me alone by themselves; and who know what a notable faculty Mr. Mayor and Mr. Justice have of imposing Oaths upon poor and ignorant Persons, and so making them Evidences against me. But, however this be, I am sure, Mr. Mayor's sending for me at the Hall was very unkind; for if it was only to have me punish the Boy, why could not the Constable have told me his Crime, and requir'd me, in Mr. Mayor's Name, to have given him due Correction? What occasion had Mr. Mayor to call me off from my School, to put me to the trouble of coming to the Hall, and why must I be usher'd there by a Constable, as if I had been a Criminal as well as the Boy?

2^{dly}, Another Reason why I declin'd to go with the Constable was, because I heard I was then to be examin'd upon a false Information of Jo. Martin, as shall hereafter be related: However, to shew my respect to Mr. Mayor, as well as I could, in such Circumstances; immediatly after the Constable departed from me, I desir'd two of the Aldermen to accompany me to the Hall; but (tho' we made all imaginable hast) before we could get thither, the Doors were shut. 'Twas after this, not before (as my Adversaries seem to suggest) that Mr. Mayor sent the Constable to my School, requiring me to punish the Lad, or else he would; I answer'd, Mr. Mayor might do what he pleas'd, I had sufficiently punish'd him already.

ARTICLE III.

AS to what they talk of the *Pulpit*. *Mr. Prichard*, at his first coming hither, promis'd to come under the same Obligation, that was between me and *Mr. Smith*. And 'tis very remarkable, that the same *Magistrate* whose *Funeral Sermon Mr. Prichard* was now requested to Preach, having a Child dead in *Mr. Smith's* time, and being desir'd to Preach the *Funeral-Sermon*, *Mr. Smith* absolutely refus'd it, saying, 'twas the Curate's Right to Preach; and the Curate Preach'd accordingly. When therefore *Mr. Prichard* was to Preach the said *Magistrate's Funeral-Sermon*; (which the Surviving Relations declar'd, they could do no less than desire of him, because he was so affectionate and tender-hearted, as really to weep with them, when he came to comfort 'em in their Affliction); I insisted upon the *Pulpit-Fees*; they sent me *Ten Shillings*, but no *Mourning*, as my Adversaries affirm. I declar'd that *Twenty Shillings* was my Right, because so much was always customary for Preaching a *Funeral-Sermon*, otherwise I should come to a Loss. *Mr. Prichard* seemingly convinc'd of this, came to my Chamber, and begg'd me to be quiet; told me, the *Magistrates* had not yet made over the Rectory of *Tounstall* to him, and he was afraid, my making a Noise about this Matter, would hinder it; promis'd, as he was a living Soul, that, if the Relations of the Person deceas'd would give me *Ten Shillings*, he would give me *Five* out of the Sermon, and would take care to make up the whole *Twenty*, one way or other. I was very well satisfy'd, being loath to do him a Diskindness; but never had a Farthing, either from him or them; no, not so much as the common *Burial-Dues*, which, without Controversy, belonged to me, and was always paid me, even for those that were bury'd at the Parish-Charge.

But whereas 'tis affirmed, That on every such Occasion I said, I would have Twenty Shillings, and if I pleased, Five Pound; 'Tis a great Mistake, not to use a harsher Expression; I never was against Mr. Prichard's Interest, when it did not take away mine. This Instance happen'd before Mr. Prichard sign'd the Agreement, having, as I intimated before, only promised to be upon the same Terms with me, that was between me and Mr. Smith; and tho' Mr. Smith had absolutely granted me the Privilege of all Burials; yet, when Mr. Prichard came to sign the Agreement, for Peace Sake, and to put an end to any future Difference that might arise, I was contented to have a new Clause inserted, viz. That Mr. Prichard was never to be debarred the Pulpit, provided I had the usual Fees for the Burial.

ARTICLE IV.

I Never forbade Mr. Prichard to marry at Tounstall; he did it before I knew any thing of the Matter; and in so doing, did not assert his own Right, but take away mine; since by his own Agreement all Marriages belonged to me. The Child that I privately Baptiz'd, was sick, and I was requested to do it in Mr. Prichard's Absence, when had he desir'd me to take care of his Affairs; and being offered the Fee, I confess I took it, on Account of the Marriage aforesaid.

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ARTICLE V.

AS to *Mr. Evans's Children*. The same Day they were born, *Mr. Evans* met me accidentally at his Door, about Nine a-Clock in the Evening, told me, that one of his *Children* was ill, and t'other indispos'd, and his Wife could not take any Rest, till they were Baptiz'd; and knowing *Mr. Prichard* to be much Abroad, he was loath to lose any time in enquiring after him, and therefore requested me to perform that charitable Office; which I did, upon his Promise, that in case the *Children* did live, he would bring 'em to *St. Saviour's*, there to be publickly received into the Church, and that *Mr. Prichard* should have his Dues. When the *Children* were accordingly brought to Church, *Mr. Evans* desired me, and order'd his own Son (a *Lad* about twelve Years of Age) to be *Godfathers*. *Mr. Prichard* refusing the *Lad*, and *Mr. Evans* declaring, he knew not well, for the present, to find another *Godfather*, I told *Mr. Prichard*, the *Lad* had been Confirm'd. *Mr. Prichard* demanding of me, whether I would take him myself, I answer'd, I believ'd I might, knowing him to be an apprehensive Youth, that could say the Catechism very well, and give a very good Account of it; and before the *Children* could be capable of Instruction, would almost arrive at Man's Estate. *Mr. Prichard* (notwithstanding they talk of his *Mildness*) said with Passion enough, it was no Wonder, that I would do it, having done so many irregular Things: To which *Mr. Evans* reply'd, that even in Baptisms, I was more regular than himself, since I could never be perswaded to Baptize any Child *privately*, but in Case of Sickness, and then I left *Godfathers* and the Sign of the Cross to be done at Church; but *Mr. Prichard* had, several times, perform'd the whole at Home, when the Child was in good Health: *Mr. Prichard* confess'd, and

vindicated the Matter, and stuck not to say, 'twas the common Practice of the *London Divines*. And after all, to shew, that his Refusal of the *Lad*, was more out of Pique and Resentment, than Conscience, which he solemnly pretended at the Font with Hands and Eyes lifted up, he accepted of a Person to be *Godfather*, that by the Laws of the Church ought not to be admitted.

ARTICLE VI.

I Can truly say, I was always well pleas'd with my Lot and Condition, and therefore could not be discontented for not being *Vicar of Dartmouth*. I never sought much after it; and had I been fairly dealt with, my present Circumstances would have been, near as beneficial as the *Vicarage* it self. I never endeavour'd, directly or indirectly, to withdraw People's Affection and Pay from Mr. Prichard: But 'tis evident, that Mr. Mayor and Mr. Justice (to say nothing of Mr. Prichard) have actually done the same by me, since they load me daily with Calumnies and Reproaches; and when Mr. Prichard first came hither, they went about *Tounstall* and *St. Petrox*, which last does not all belong to Mr. Prichard, and told the Parishioners, that Mr. Prichard was to have the *Subscriptions* of the whole Town, and I was to have none, Mr. Prichard being otherwise to consider me; and People believing it true, did in Fact withdraw their *Subscriptions* from me, so that my Pay was not half so much as it was before, till they were convinc'd of unfair Proceedings.

I never perswaded Mr. Prichard's Communicants to leave him and communicate with me: But I can make it appear, that Mr. Justice has induc'd some of my Parishioners to receive at *St. Saviour's*. Indeed, Mr. Mayor is not willing I should have a *Communion* at all, since he, at this very time, with-holds from me the Chalice and the other sacred Vessels;

; so that thrice successively, I've been forc'd to make use of Vessels, borrow'd from another Church.

I cannot for my Life remember, neither do I believe, that Mr. Prichard ever told me, 'twas your Lordship's Desire to have a Monthly Communion at St. Saviour's, till after he order'd me to leave his Cure. To say, that I discourag'd him from a Monthly Communion, when I had it in View my self, is a most vile Calumny, as is known to him, who shall one Day assert my Innocence, I wish it mayn't be to the Confusion of my Enemies, who will have every thing that I do, my Praying, Preaching, and Administring the Holy Sacrament, to be all done out of a Principle of Faction, Animosity, Contention, Pride and Vain-Glory. But, I believe, I can confute this Calumny, which certainly is of Mr. Prichard's own making, by such Arguments, as Mr. Prichard can never answer. For,

1st. I Celebrated a Monthly Sacrament (as they term it) a Half Year, and more, before Mr. Prichard sign'd his Agreement with me. If I design'd to rob Mr. Prichard of the Glory, of being the first Promoter of it at Dartmouth, as 'tis insinuated I did, 'tis strange he did not reprove me for such Dealings, when he sign'd the Agreement; this was a proper time to tell me of my Faults: But he then laid not this, nor any thing else to my Charge, till he commanded me to quit his Cure, and then the Sacrament and every other Thing was most heinously represented.

2dly. I administred this Sacrament above three Quarters of a Year, before Mr. Prichard administred a Monthly Communion at St. Saviour's; and therefore, if I gave Notice of it at Tounstall and St. Petrox, the very next Sunday before Mr. Prichard could discourse the Mayor and Bench about it, 'tis strange, Mr. Prichard, seeing my Design, did not give Notice of a Monthly Sacrament soon after: Three Quarters of a Year was a long time, to discourse the Mayor and Bench concerning the Matter; and if, as they affirm, 'twas your Lordship's Desire to have a Monthly Communion, such a long Delay, was a manifest Sign, either that Mr. Prichard, or the Bench, were very backward to follow your Directions.

But

But indeed, I have so much Charity for the major part of the *Bench*, as to believe, that the bare Proposal of the thing, as coming from your Lordship, considering withal the Piety of it, would have been sufficient Inducement.

3dly. What Occasion had Mr. *Prichard* to discourse the *Mayor and Bench* at all about it, after your Lordship's Injunction, or, at least, a plain Declaration of your Desire to have it done? Was the Business to be determin'd at the Town-Hall, by Plurality of Voices? Methinks, it had been better Mr. *Prichard* had discoursed the whole Congregation about it, from the Pulpit. But,

4thly. What they call a *Monthly Sacrament* at *Tounstall and St. Petrox*, was only a Sacrament every other Month at those Places. I always celebrated the Holy Communion four times a Year at *Tounstall*, and always as often at *St. Petrox*, and therefore all the *Innovation*, as Mr. *Prichard* was pleas'd to term it, was only the Addition of two Sacraments a Year at each of those Places; and since this was not contrary to the *Rubrick*, nor *Canons*, and was no Breach of Good Manners, as Mr. *Prichard* said it was, I presum'd, I might have done it, without the Formality of asking Mr. *Prichard's* Leave or Consent. Mr. *Smith* always left me to manage *Tounstall*, according as I thought best, for the Edification of the Parishioners, and seem'd displeased with me, when ever I consulted him in any thing, that related to the Government of that Cure, and I thought Mr. *Prichard* would have given me the same Liberty.

5thly. A chief inducement of my Administring this Sacrament, at the precise Time I did it, was to comply with the Pious desire of * a Person of the Town. Hence, if there be any glory in the Matter, I utterly disclaim it, and give it to him. He assur'd me, that I should not want a sufficient Number of Communicants, and I thank God, I have all along had very good Encouragement: And if Mr. *Prichard*, had not made this, and other uncharitable Reflections

* Mr. Mark Hayman.

lections upon me, I verily believe, he would have had many more Communicants at *St. Saviour's*, than hitherto he has had. Indeed this Charge as to the Sacrament, to me seems the oddest and most unaccountable of any other: But notwithstanding this, and all other Abuses, I abhor to say, as some have upon this Occasion, that Mr. *Prichard* was angry with me for bringing up a *Monthly Communion* at *Dartmouth*, because it would oblige him to do the same; and consequently force him to be more at home, and take more Pains.

ARTICLE VII.

THAT a great Number of People do every Sunday resort to *St. Petrox Church*, is very true. The Congregations there at present, are generally very numerous, sometimes more than the Church can well contain; and Mr. *Prichard's* Congregations (I'm told) are proportionably scanty and thin, the Reason of which, is, I believe, owing to these three Things.

1st. Because Mr. *Mayor* has taken a new Method to raise Mr. *Prichard's* Pay, by fixing a certain Price upon the Seats: This has disgusted several Persons, who therefore go to *St. Petrox*, where no such Measures are taken; and if there was no Preaching there, in all probability, several of them would run to the Meeting. This Method of advancing the Vicar's Income, was by the present Mayor, propos'd to Mr. *Smith*, in order to advance his: But Mr. *Smith* protested against it, saying, there were too many already that went to the Conventicle, and this was the readiest way, to send many more thither.

2^{dly}, Another Reason why such a great Number of People do resort to *St. Petrox Church*, is, because People are willing to countenance me a little under my present Hardships, or Persecutions, as many are pleas'd to call 'em.

3^{dly},

3dly, Because I now Preach both Parts of the Day when heretofore I preach'd but once, and it was then uncertain, whether I Preach'd Forenoon or Afternoon, or indeed at all, being so often interrupted by Mr. Prichard; That many leave their own Parishes and resort to St. Petrox, is what was always done, and was never thought a Crime till now. Mr. Justice formerly, whenever it came into his Head to go to Church, which was always extreme seldom, constantly, or for the most Part, went to St. Petrox. Several of St. Petrox at this time, do always resort to St. Saviour's, and since Mr. Prichard does not endeavour to prevent my Parishioners from repairing to his Church, 'tis no reason, that I should hinder his Parishioners from coming to mine. As for those Leaders, as my Accusars call 'em, that confess, they don't go to St. Petrox out of Devotion, but purely to create and keep up a Faction; if I knew who they were, I should be very free in my Reproof of 'em; But that the far greater Part go thither not out of any Zeal to Religion; this I take to be no very charitable Reflection; and if they do it for the sake of a Walk, 'tis not to create and keep up a Faction. And whereas 'tis said, That the Mob and Illiterate do more especially resort to St. Petrox: Since they are always the major part, and my Adversaries confess, That a great Number of People of all Qualities go thither; 'tis not very likely, that I have more of the Mob and Illiterate than Mr. Prichard.

His Re Hen Belong'd to another Parish

ARTICLE VIII.

I Never apprehended that Mr. Prichard would, or indeed legally could, remove me, till the Town-Serjeant knock'd at my Door, and in Mr. Prichard's Name, order'd me to quit his Cure, and gave no other Reason for't, but his sole Authority: I thought a Title upon Townstall and Mr. Prichard's solemn Declaration when he sign'd the Agreement,

reement, that he did it *with all his Heart*, had been security enough : But indeed I was miserably mistaken, for Mr. *Prichard* has since declar'd before several Persons, at a Publick-House, That his Hand and Seal signify'd not a Farthing ; That he knew the Agreement was not good, when he sign'd it ; and at the same Time and Place he profess'd, that whosoever was his next Assistant, should oblige himself to march off his Cure, whenever he pleas'd. A plain Discovery of his tender Regard for his inferiour Brethren, whose Livelihood, in such a Case, would be render'd more precarious, than the meanest covenanted Servants.

That *I surreptitiously obtain'd your Licence to preach at St. Petrox* (as they speak) is, methinks, a bold Stroke to offer your Lordship. When first I had the Honour to wait upon you, your Lordship, to make me easy, and entirely to end the unhappy Difference between us, advised me to leave *Townshall* and stick wholly to *St. Petrox*. I follow'd your Directions, thinking my self now secure, and that Mr. *Prichard* could give me no further Trouble. But what your Lordship then intended for my Good, Mr. *Prichard*, has, since perverted to my great Hurt and Detriment, pretending a Grant from the Bench, that whosoever was his Curate, must likewise have the Town-School, tho' he knew that I had a Prior Grant several Years before. This Contrivance was plotted between him, Mr. *Mayor* and Mr. *Justice* : And to surprize the rest of the Magistrates into the Design, they were summon'd to appear at the Guild-Hall, under Colour of Electing a new Alderman. When they came to the Hall, Mr. *Prichard* and his Curate were present, his Right to the School was declar'd to be good, mine to be null and void : And the Design being kept so secret, my Friends were unprepar'd to speak in my Favour ; so that most of the Aldermen there present, were prevail'd upon by Mr. *Mayor*, Mr. *Justice*, and Mr. *Prichard*, to sign a Petition to your Lordship, that Mr. *Prichard's* Curate might obtain from you a Licence to keep School : But there was no mention made of choosing a new Alderman ; and some of those that were drawn in to sign the Petition, in Token of their Repentance, sign'd a Counter-Certificate soon after. This was more like *surreptitious*

Dealing than mine, and had their Request but been granted, would have inevitably ruin'd me at once; but your Lordship's Goodness towards me, defeated the Mischief; tho' Mr. Justice (I'm credibly inform'd) has since dar'd to affirm, That *first* they humbly petition'd your Lordship for a Licence; but if this will not do, they will next command it.

St. Petrox is really a Chappel of Ease belonging to Stoke-Flemming, of which Mr. Croker is Rector; and the said Mr. Croker, by an Instrument under his Hand, before I came to Dartmouth, had given the Parishioners Liberty, during his Life, to choose their own Minister. This I told Mr. Cooke when I waited upon him about a Licence. Mr. Cooke said, he would take no Notice of the Parish, but I should have my Nomination from Mr. Croker; and to this End, I produc'd a Testimonial of my Life and Conversation, sign'd by Mr. Croker, and a Letter under his Hand, signifying, That *when first* I came to Dartmouth, I was recommended to him and the Parish of St. Petrox, by the late Reverend Mr. Smith; That I then had the Consent of the Parish to be their Minister, and Mr. Croker did, as much as in him lay, confirm their Consent. At the same time, I produc'd a Testimonium, under the Hand of every principal Inhabitant of the Parish (I always except Mr. Mayor and Mr. Justice) Certifying, That *for above Nine Years last past*, in which I had liv'd among 'em, I had all along led a Sober, Virtuous, Studious, and Retired Life; That I had given 'em great Satisfaction as to my Preaching, and all my other Performances in the Ministry. This your Lordship has seen, and 'tis now lodg'd in your Court, and is an implicit Consent of the Parish. But to put the Matter beyond Dispute, the principal Inhabitants of St. Petrox have since expressly Certify'd, That I *first* came to the Cure of their Parish, by their Consent and Approbation, and have all along performed, every part of my Ministerial Function, to their entire Satisfaction; and that they are extremely well pleas'd, that your Lordship has granted me a Licence to serve the said Cure. So that whether Mr. Croker, or the Parish (as my Adversaries pretend) have the Right of Nominating a Minister, my Title is as good as can be.

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As to the *Register*: (besides that it was carelessly wrote and as nastily kept) *Joseph Martin*, the then Clark, in whose Custody it was, demanded an Half-Crown of a poor Woman for a Certificate of her Marriage out of the *Register*, pretending it was my Fee, but designing it for himself. Upon my Relation of this to some Persons, *Martin* affirm'd, that it was a *Lye*, a Complement he often bestows upon me, and *Mr. Mayor* always taking his Word against me for an Oracle, order'd it to be proclaim'd about the Town, by the publick Cryer, That, whereas I had maliciously reported such a thing of *Joseph Martin*; Whosoever would come and make Oath of it before him, should have Ten Shillings Reward. While this was crying about the Streets, two Women were ready to swear, That *Martin* actually so demanded an Half Crown of them; but *Mr. Mayor*, it seems, thought it not fit to admit 'em to their Oaths, or to give 'em the Reward of their Information.

For these and * *other Abuses*, I resolv'd to keep the *Register* my self; and requiring it of *Martin*, he insolently refus'd it, saying, he knew not what Title I had to be Minister of St. *Petrox*, and till he was assur'd of that, would not deliver it. After I had your Licence for the Cure, I told him, That I was now Minister of St. *Petrox* without Controversy, having it under your Lordship's Hand and Seal (which I shew'd him) and therefore according to his Promise, I exhorted him to surrender the *Register* without any more a-do. This was all I said to him. That I affirm'd, That the Licence for my Preaching (as they call it) was an Order from your Lordship for the Delivery of the *Register*, and that unless *Martin* did forthwith deliver the same,

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* Among those *other Abuses* *Martin* was guilty of with Respect to the *Register*, may be reckon'd thar, which a Great and Weighty Author calls an EXECRABLE PRACTICE, and declares it to deserve the Pillory. Those that have read the Learned Dr. *Hicks* his Preface prefix'd to a Book, entituled, *Lay-Baptism Invalid*, will immediately apprehend what I mean: Which Consideration should make all Clergy-men very careful, how they intrust the *Register* with their Clarks, lest, for Lucre of Gain, this EXECRABLE PRACTICE be committed by 'em.

I would that Day (being Sunday) ride to your Lordship and acquaint your Lordship, with the said Martin's Refusal of Delivering the said Register, is as false, as 'tis ridiculous.

ARTICLE IX.

MR. Mayor and Mr. Justice, were far from demanding the Register in a friendly manner, since it was done, in order to deliver it to their Beloved Martin, and keep it from me, as they do the Chalice and other Vessels for the Sacrament. As to the Church-Wardens, I don't remember they ever desir'd it of me. Martin never kept the Register in a Chest in the Church, but at his House, which yet is made a Crime in me; Indeed, there is no Chest in the Church fit to keep it in: Mr. Mayor and Martin being now Church-Wardens, are bound in Duty to prepare a proper Chest; and when that is done, I'll lodge it there with all my Heart. I never return'd the Mayor and Justice an Answer, That, if they had a Mind to see the * Books, they should come to me; I was never so desirous of their Company. I said indeed, That the Custody of the Register properly belong'd to me; but if they wanted to consult it in any Case, the Church-Wardens should inspect the Register for 'em, or I would give 'em a Copy of any thing there-from, but I would not part with the Register out of my Hands. As to the Christnings, Weddings and Burials, which they phrase Births, Marriages and Deaths, I took an exact Transcript of 'em out of the Register, and deliver'd it to one of the Church-Wardens; and if they did not give it in to the Court, 'twas none of my Fault.

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* Three Register Books, they mean; for I never had any other Books of the Parish in my Custody.

ARTICLE X.

AS to the *Banns*; the Man is no *Vagrant*, but a very able Seaman, belonging to one of Her Majesty's Ships, and the Woman, upon enquiry, I find has the Character of a modest Person, but if my Adversaries knew her to be a *loose Woman*, there was greater occasion for her Marriage. *Martin* himself wrote the *Banns*, and therein declar'd the Man to be a Parishioner of St. *Petrox*; I objected against his calling the Man a Parishioner, thinking him to be none; *Martin* affirm'd that he was, and upon his confident Assertion I publish'd the *Banns*; however, for greater Caution, I call'd the Man one of St. *Petrox* Sojourner, which I knew he had been for a considerable Time. If I affirm'd, when *Mayor* and *Justice* forbad me to publish the *Banns*; *That they had nothing to do with it*, I said very right: For (besides that Mr. *Justice* has no Estate in the Parish, that neither of 'em pay one Farthing to their Minister, and yet above all Men living, except perhaps Mr. *Prichard*, do give him the greatest Trouble) I take it, 'tis your Lordship's Prerogative alone, to forbid your Clergy to proceed in publishing any *Banns*. Notwithstanding, because I had to do with such troublesome Adversaries, I forbore (as they themselves confess) to call the *Banns* a third time, which was as soon as they sent to me about it, and the Couple got a Licence. But after all this Noise about the *Banns*, I'm more nice in publishing of 'em, than Mr. *Mayor* sometimes would have me to be; since within these twelve Months, he was very angry with me, because I refus'd to publish a Pair of *Banns* after this uncanonical Form. "I publish the Banns of Matrimony
 " between *W-----m T-----g* belonging to Her Majesty's
 " Ship the *Sea-Horse*, and *Elizabeth F-----*. Who to retort upon 'em in their own Way, was reputed to be a notorious
loose

loose Woman, if that be any Impediment to the Holy State of Matrimony.

That I marry'd the Couple out of Canonical Hours, is untrue; and that I did it to prevent the Parish from shewing Cause against it, is no very wise Supposition; since notwithstanding the Interdict of the Mayor and Justice, whom they here call the Parish, (for no other Person interpos'd in the Matter;) any Clergy-Man, I presume, with a Licence out of Your Lordship's Court for the Marriage, would have gone on with the Office, unless there were better Reasons alledg'd against it, than that *the Man was a Vagrant and no Parishioner, and the Woman a loose Woman*. But I wonder, my Adversaries so much forgot themselves, as to make the Marriage out of Canonical Hours, a Charge against me; since Mr. Justice upon recollection may remember, *he was Married about Nine or Ten a Clock at Night*; and those that know Mr. Mayor and his Doings best, do believe, that those very Persons he now complains against, were as Honourably marry'd as himself.

ARTICLE XI.

AS to what they say concerning the *Church-Wardens*: Mr. Whally, Surrogate of the Arch-Deacon's Court at Toinefs, can best answer that Particular, I never us'd any *undue Practices* with him: But I'm sure, that Mr. Mayor, Mr. Justice, and Joseph Martin us'd very *undue Practices* with Mr. Whally: For when he came to decide a Controversy about the Election of *Church-Wardens* for St. Petrox, Mr. Mayor deny'd him Entrance into St. Saviour's Church, saying, he car'd not a Fig for Mr. Whally, nor for the Arch-Deacon himself. The Apparitor for doing his Business, and serving Jo. Martin with a Process, was dragg'd about the Streets by Mr. Justice and the said Martin, and when Mr. Surrogate afterward demanded Satisfaction for the Abuse

buse of his Servant, the only Satisfaction Mr. Justice gave him, was, in his usual Dialect, *Sirrah, do you know who I am, I'm a Justice a Peace——. You are a Rogue, Rascal, Villain, impudent Lier, &c.* And the other Officers of the Court met with the like intolerable Treatment.

As to the *Church-Warden* who is said to be a *rigid Dissenter*, 'tis more than I know, I'm sure, I've often seen him at Church. He was sworn Deputy-*Church-Warden* for *Josias Southcote*, Esq; Patron of the Rectory of *Stoke-Flemming*, to which, as has been said before, *St. Petrox* is a Chappel of Ease; and 'tis well known, that Mr. *Southcote*, is far from espousing the *Whiggish* or *Dissenting Party*. The other *Church-Warden* is likewise an honest Man, and no *Voter* with, nor *favourer* of the *Dissenters*, that I know; and for a *Church-Warden* to be of another Parish, nothing is more common at *Dartmouth*. Mr. *Mayor* and *Jo. Martin*, both of the Parish of *St. Petrox*, are at this very time, *Church-Wardens* for *St. Saviour's*.

ARTICLE XII.

FOR these Nine or Ten Years in which I have serv'd *St. Petrox*, *Joseph Martin*, to my great Trouble and Disquiet, has been far from *faithfully performing the Office of a Parish Clark*. He has detain'd from me my Dues, reprimanded me under the Name of *Young Man*, called me *Lier*, and other opprobrious Names, said I was unfit to sit in the Desk; and to shew his Contempt further, has us'd Expressions that are too fulsome, too indecent for me to relate: All this to my very Face; and behind my Back, has accus'd me of things that I never knew. Even Mr. *Robert Holdsworth*, an Alderman of the Town, and Mr. *Justice's* Brother-in-Law; and others near enough related to him; both the *Church-Wardens*; and other Principal Inhabitants of *St. Petrox*, being thoroughly convinc'd how ill he has us'd me,

me, and how unfit he is for a Parish-Clark, have Certify'd under their Hands, in so many Words.

' We Testifie, That *Joseph Martin*, Clark of *St. Petron*, has behav'd himself intolerably Rude, and Insolent, towards our Minister *Mr. Michael Peach*, That he is a Fellow of no Credit, nor Reputation, is a common Resort-er to Ale-Houses, a maker of Strife, and has been a great Cause of all *Mr. Peach's* late Troubles; that he has several times wilfully neglected his Duty, by not attending the Service of the Church, on *Sundays* and at other times; so that we judge him absolutely unfit for a Parish-Clark, he being a nuisance to the whole Parish.

The same *Martin*, when he sung at Church, had got a faculty of picking Scraps and Portions out of several Psalms, which he apply'd to the Business of Elections for Parliament Men, and other Matters: This many times set the Congregation a laughing, and was commonly practis'd by *Martin*, whenever *Mr. Justice* chanc'd to be at Church; and because I once put a stop to their profane Mirth, by ordering the 100 Psalm to be sung, *Mr. Justice* has been angry with me ever since, and I verily believe, that this was the first Rise of all his Piques against me. Nay, he could not forbear to shew his Resentment for the same, a little while after, to my very Face, Magisterially pronouncing, with a great deal of Anger and Passion too, that *Martin* had as good a Right, to sing what Psalm he pleas'd, as I had to chuse my Text, and ought not to be controll'd; tho' afterward I well remember, when the Discourse turn'd upon other Matters, *Mr. Justice* expos'd his Friend with a Vengeance, told a long and particular Story of his Lewdness on a Journey to *London*, and *Mr. Justice* declar'd, he related it on purpose to me, that I might know what a *sad Rogue* I had for my Clark.

The same *Martin*, being rebuk'd by me for an ill Thing, and without an hard Word, (as four credible Persons can Testify) complain'd to the *Mayor* and *Justice* at the Town-Hall, that I charg'd him falsely, call'd him several vile Names, for which *Mr. Mayor* and *Mr. Justice* would have actually bound me over to my good Behaviour, had not One of the Aldermen there present prevented it.

Our

The same *Martin*, by Mr. *Mayor's* Order, deny'd me Bread and Wine for the Sacrament. This was resolv'd upon, as *Martin* himself confess'd, by Mr. *Mayor* and him, the Beginning of the Week: But to discompose me the more, it was agreed upon at the same time, that I should have no such Message, till the Saturday-Evening immediately before the Communion: So that when I should have been in my Study, fitting my self for the Solemnity of the next Day, I was forc'd to go out, and prepare the Bread and Wine my self, and was told I should have none, unless I would provide it at my own Charges.

The same *Martin* kept the Sacramental Vessels so nasty and unclean, that he never so much as wash'd 'em from one Ministration to another: So that when I have been about to pour in the Wine for the Consecration, I have, to my great Grief, found the Flagon within all interwoven with Spiders-Webs.

The same *Martin* refus'd the Sacrament from my Hands; tho' present at the Administration. With this I was well enough satisfy'd, thinking him none of the fittest Communicants: But he declared, he could not receive of me; and never would, being sure that I was not in Charity with him; and therefore continu'd to receive of Mr. *Prichard* out of his own Parish, till some good Persons were offended at it, thinking his Presence there an Abomination; with which I acquainted Mr. *Prichard*, and he promised never to admit him to the Sacrament again without my Consent; but in this he has broken his Promise, as well as in other things.

For these and other Abuses, too tedious and too numerous to be related; by the repeated Importunities of the Parishioners and my best Friends, I forbade the said *Martin* to act any longer as *Clark*; but I never pretended any Act of the Arch-Deacon's Court, neither did I pull him violently out of his Pew. I confess, I chose to do it after an Authoritative Manner, for the Reasons following.

1st, Because I was advis'd so to do, by a Person who (I believe) has very good Judgment in these Matters:

2^{dly}, Because *Martin* never had a Licence out of your Lordship's Court (which he ought to have) and consequently was never sworn to obey his Minister, for which there was so great Occasion.

3^{dly}, Because, I thought this the most merciful way to remove him: For he was grown so dangerous, so troublesome and disobedient to me, was the Author of so much Mischief, and was such an Offence to the good People of the Parish, that I found it absolutely necessary, for my own Safety and Peace, to remove him, one way or other, cost what it would: But had I done it by Articling against him, this would have been chargeable and troublesome to him, as well as to my self.

4^{thly}, Because I have read in Authors of good Authority, That it has been several times adjudg'd, that they who put a *Clark* in, can displace him. Now the 91st Canon expressly says, 'That no Parish-Clark shall be chosen, but by the Parson or Vicar; or where there is no Parson or Vicar, by the Minister of that place for the time being'. According to this *Canon*, the Ministers of *St. Petron* have always chosen their *Clarks* upon any Vacation: But what is most remarkable, there is a Person now living, that for Misdemeanour, was actually thrust out of his *Clarkship* by one of my Predecessors. And the same, I know, has been done by a great many other Clergy-Men, without any Censure at all. If their *Clarks* were disobedient or impudent towards 'em, they were thought to have been rightly serv'd. But here your Lordship cannot but observe, how unaccountable it is for Mr. *Mayor* and Mr. *Justice*, to make it criminal in me to displace a Parish-Clark, for a vast Variety of Misdemeanours, when at the same time Mr. *Pritchard* and themselves, by their Words and Actions, do hold it lawful for a Vicar, whensoever he pleases, to displace a Curate for no Reason at all. This is to make the Condition of no inconsiderable Number of your Lordship's Clergy, to be worse than that of a *Parish-Clark*; and if true, 'tis enough to cause 'em even to envy the Happiness of ordinary

dinary Mechanics, and to wish, they held their Livelihood by as good a Tenure as those, that in Duty are bound to wait upon 'em, and are really their own Servants.

That *I came very Drunk to bury a dead Corps* (as they speak) is indeed a *Discovery* of *Joseph Martin*, made by him six or seven Years since; and at the same time he made another notable *Discovery*, which since he has deny'd, viz. That *I read the Marriage instead of the Burial*: But as for his *Utopian Discoveries*, I need not be solicitous how many he makes; your Lordship having now in your Custody a Certificate, sign'd by several Gentlemen, and other credible Persons, That *he is a Fellow of no Credit nor Reputation*. And that his Testimony ought not to be taken, is further confirm'd, from a Letter of *Mr. Curtis* to *Mrs. Smith*. Before I produce this Letter, I shall beg Leave to declare the Occasion of it, by which your Lordship may plainly see, That *Mr. Prichard*, who ought to be most for Peace, is most for continuing the Difference, and that *Mr. Mayor* is of a Disposition less implacable than he.

Mr. Curtis, I mention'd, is a very honest and ingenious Clergy-Man, now Vicar of *Brixham*, but formerly my Predecessor in the School, and Cure of *St. Petrox*, who then Boarded at *Mr. Mayor's*, and therefore must very well know the Temper of *Joseph Martin* and my other Adversaries. He, with *Mr. Osborn* Vicar of *Stoke-Gabriel*, another very honest and ingenious Clergy-Man, being heartily grieved at our Difference, and at the Noise it made in the Country, of their own Motion came to *Dartmouth*, in hopes to compose it. But *Mr. Prichard* being then abroad, as usual, they discover'd their Design to *Mr. Mayor*. (This was on a *Thursday*). *Mr. Mayor* very readily closed with it, press'd *Mr. Osborn* again and again to come the *Saturday*, and he did not question but the Matter would be accommodated; and he promis'd, in the mean time, to send *Mr. Prichard* Word to be at Home: But *Mr. Prichard*, when he knew of their coming, and what their good Intentions were, rejected their Mediation, and sent a Letter forbidding them to come. This occasioned the fore-mentioned Letter of *Mr. Curtis* to *Mrs. Smith*, which here follows.

Madam,

“ I Found Mr. *Mayor* well disposed to an Accommodation,
 “ who earnestly requested Mr. *Osborn* to be at *Dart-*
 “ *month* this Day, and promised to accompany him and me
 “ to Mr. *Prichard*’s, in order to compose the Difference be-
 “ tween him and Mr. *Peach*: But just as I was about to
 “ take Horse, I received a Letter from Mr. *Prichard*,
 “ wherein he declines our Mediation. I must needs own,
 “ till I discoursed Mr. *Mayor*, I thought Mr. *Peach* might
 “ have given something of Occasion for them to quarrel
 “ with him: But now, I am very well satisfy’d, the whole
 “ Business is, to have a Curate and School-Master upon
 “ another Foundation than he is, both for Service and Sa-
 “ lary. God forbid he should fall by *Jo. Martin*’s Evi-
 “ dence, whose Character is so well known. I pray God
 “ to give him Patience.

That the same *Martin* was instrumental in presenting me
 to the Court (as they say) I do not doubt, being always the
 readiest Instrument my Adversaries have to do me Mis-
 chief: But that I was scandalously Drunk at the Visitation at
Totnes, is a scandalous Untruth, and none will offer to say
 so but a Son of Belial, as *Martin* is. The Presentment ex-
 hibited against me at the Court of *Totnes*, (as much of it as
 relates to me) is in so many Letters exactly.

“ ft. saviors Towns tall
 “ within the Arch deaconary
 “ of Tottnes

The presentments of
 the Churchwardens of
 the said parish mad the
 14th day of may 17ii

“ Inprimos Wee present &c.
 “ Item We present Mr. Micheal peach late Cuatt of
 “ towns tole for being In drenk or fudled att the last
 “ Visitation day

Even this extraordinary Presentment is a Confutation
 of what they say, That I was scandalously Drunk at the Vi-
 sitation:

situation: But that I was not at all the worse for Liquor, I can prove from the Testimony of several Clergy-Men, who saw and convers'd with me immediately before I came out of *Tornefs*, and from the Testimony of several credible Persons, who saw and convers'd with me after I came Home from thence. Indeed the *Presentment* was wholly contriv'd by my Adversaries, on purpose to Defame me. For the Church-Wardens, before the Visitation, waiting upon Mr. *Prichard*, and he asking 'em whether they had any *Presentments* to make; they Answer'd, they had none: But going immediately from Mr. *Prichard's* to Mr. *Mayor's*, Mr. *Mayor* impos'd an Oath upon one of the Church-Wardens, examin'd him thereupon, whether I was *Drunk at the Visitation*, and after he had extorted from him what he pleas'd, he wrote the *Presentment* himself, and if Mr. *Mayor* will deny, that he wrote it after that absurd Manner, designedly, that the Court might take it for the voluntary Act of the Church-Wardens; all the World will affirm, he's a very uncorrect Writer. All this was done upon a *Sunday*, as if the other Days of the Week were not sufficient for Mr. *Mayor* to act his Mischief against me; but he must likewise profane the Sabbath for the doing of it, as well as prostitute an Oath: And yet, this is not the only time, that Mr. *Mayor* has thus impos'd an Oath upon poor ignorant Persons, forc'd 'em to swear upon the Holy Evangelists to answer to such Questions as should be ask'd of 'em, and so kept 'em so long upon the Torture of Examination, till he has made 'em to speak his Pleasure. The Person that was so sworn, is one *Carter*, the Town Serjeant, and had he refus'd to take the Oath, and to swear a little agreeably too, Mr. *Mayor* and Mr. *Justice*, in all likelihood, would have turn'd him out of his Place. However, *Carter* is a Fellow of their own Complexion, and has as great a Respect for the Clergy as themselves; for he was pleas'd to declare, that I was as well for Liquor at the Visitation as the rest of my Reverend Brethren, since all of 'em use to be up in their *Airs*, that is, in the Language of their *Presentment*, they all use to be in *Drink or Fuddled*. The other Church-Warden Mr. *Mayor* would likewise have sworn, as he did *Carter*; but he refus'd to take

take the Oath, notwithstanding, was prevail'd upon to sign the *Presentment*, for no other Reason (as he has since declar'd) but because Mr. *Mayor* told him, he would be Perjur'd, if he did it not. However, he has done me the Justice to profess, that he never saw me the worse for Liquor in his whole Life, and is ready to make the same Declaration at any Time. And this is another plain Argument, that the *Presentment* was extorted from the Church-Wardens, and that they did it not as they ought, *all Affection and Favour, and fear of Displeasure set aside*. For, if they had made the *Presentment* of their own Motion, and their Consciences had been so very scrupulous, that they could not have suffer'd the least Approaches to *Drunkennes* pass, without being animadverted upon; surely they would have Presented the Man that came Home from the said Visitation with 'em, *Scandalously Drunk* indeed: But this they dar'd not do; for tho' but a poor Taylor, he's One of Mr. *Justice*'s most constant Companions at the Ale-House; and yet this very Person, who was so much Intoxicated, as several Times to fall from his Horse, Mr. *Mayor* would have induc'd to swear I was *Drunk*, but he very Honestly and very Ingenuously declar'd, that he could not swear I was *Drunk*, but could swear he was *Drunk* himself.

That Mr. *Whalley* took no Notice of the *Presentment*, is not to be marvell'd at; 'twould have been a Wonder indeed for a Man of his Sense to have taken any Notice of such vile Nonsense. Besides, Mr. *Whalley* knew me better, knew the *Presentment* was the Work of Spite and Malice; for at the same time Mr. *Mayor* deliver'd it in to the Court, he profess'd, he would ruin me, for which Mr. *Whalley* reprov'd him. Here Mr. *Mayor* spoil'd the Design himself, and gave sufficient Proof, that it was not the Vice, but the Man he was offended at: Yet this he declar'd a little more plainly (I'm sorry it was much more wickedly) to a Gentleman of this Place, when speaking of me, he uttered this Horrid Expression. "Let him be *Drunk* and be *Damn'd* for that I care, were he out of *Dartmouth*". To proceed, Mr. *Whalley* could not but observe, that the Church-Wardens of St. *Saviour's* acted out of their Sphere in presenting the Curate of *Townstall*, or,

at

at least, the Curate of *St. Petrox*; (for one or both I certainly was); But Mr. *Mayor* knew very well, 'twas impossible for him to get the Church-Wardens of *St. Petrox* or *Tounstall*, either to swear, or sign, as those of *St. Saviour's* did. God forgive 'em, for they knew not what they did.

I hope these unwarrantable Practices of my Adversaries to defame me, have satisfy'd Your Lordship already, That I'm no such Person as they endeavour to perswade you, I am. However, that you may have the fullest Conviction, as is possible, in Cases of this Nature, I shall oppose a Cloud of Witnesses against their malicious Insinuations: Your Lordship has indeed seen several Testimonium's of my Life and Conversation, under the Hand of Your own Clergy, and many others, of much better Fame than any of my Adversaries; notwithstanding which, I here beg Leave to lay before You the same again, and all those other Testimonium's that have been given me since the Difference began, that You may see 'em altogether in one View; after which, I perswade my self, Your Lordship will never give Ear to the Information of two or three Persons, unchristianly bent, not only to take away my Livelyhood here, but to rattle me of my Reputation, and *under* my Subsistence elsewhere. And,

1st. Twelve of the Neighbouring Clergy, viz. Mr. *Charles Curtis* Vicar of *Brixham*, Mr. *Peter Osborn* Vicar of *Stoke Gabriel*, Mr. *Francis Milman* Vicar of *Paington*, Mr. *John Legassick* Rector of *Little-Hempston*, Mr. *Nicholas Roe*, Rector of *Hacomb* and Schoolmaster of *Totness*, Mr. *Samuel Whalley* Vicar of *Broad-Hempston*, and Surrogate of the Arch-Deacon's Court at *Totness*, Mr. *John Doidge* Vicar of *Cornworthy*, Mr. *William Marshal* Rector of *Ashprington*, Mr. *Philip Place* Rector of *Dittisham*, Mr. *John Adams* Vicar of *Black Auton*, Mr. *Frederick Marker* Vicar of *Stockenham*, Mr. *Nathanael Seaman* Vicar of *Churchtown*, and Master of the Free-School at *Kingsbridge*, have all Certify'd in these Words.

' Having for several Years last past known Mr. *Michael Peach* of *Dartmouth*, we do hereby Testifie, That during
' the

‘ the whole Time of our Acquaintance with him, he has
 ‘ constantly approv’d himself to be a Sober, Virtuous and
 ‘ Studious Person; very diligent in the Discharge of his Ec-
 ‘ clesiastical Function, stedfast in the Doctrine, and Obe-
 ‘ dient to the Orders of the Church of *England*.

This *Testimonium* was produc’d when Mr. *Prichard* and I stood before your Lordship, and you may remember, that Mr. *Prichard* objected against it, because it was not sign’d by Mr. *Thomas* Rector of *East-Allington*. I answer’d, That having no manner of Acquaintance with that Gentleman, I did not desire his Hand. Mr. *Prichard* reply’d, he could assure me, That Mr. *Thomas* would never have done it, had I waited upon him, and begg’d the Favour, seeming thereby to insinuate, that Mr. *Thomas* either knew, or had heard something immoral of me. This uncharitable Suggestion of Mr. *Prichard*, Mr. *Thomas* has most obligingly confuted in a Letter to Mr. *Nicholas Webber*; had your Lordship been then at your Palace, he had sent the same to you. In this Letter, that worthy Clergy-Man, speaking of me, has these Words: ‘ To free him from that Suspi-
 ‘ cion (he means of Immorality) I freely declare, I know
 ‘ of none; but that, setting aside the Infirmities whereto
 ‘ we are all subject, I verily believe him to be, in the Main,
 ‘ a Man of Virtue, and a good Minister of Jesus Christ’. And afterwards, speaking of those who are so forward to lay hold of, and improve every thing they can against me, he adds, ‘ I wish they could all produce so good Evidence
 ‘ of their Virtue and Probity as Mr. *Peach* does of his.

But Mr. *Prichard* did not only endeavour to invalidate this *Testimonium* to your Lordship, but likewise declar’d to several Persons in and about *Dartmouth*, that it was surreptitiously gain’d; that the Gentlemen who signed it, were sorry for’t, and wou’dn’t have done it, had they known I design’d it against him. It really grieves me, that Mr. *Prichard*’s Resentment should transport him so far, as, upon my Account, to abuse so many Worthy Clergy-Men, as if they all had been so rash and inconsiderate, as solemnly to set their Hands to they knew not what. To shew their Abhorrence of this Charge, they all (except
 Mr.

Mr. *Whalley* and Mr. *Marshall*, whom I found not at Home, and Mr. *Seaman* and Mr. *Marker*, whom I had not time to wait upon *) have not only certify'd the same thing over again, but have added these Words: ' We further Testify, That as to his Learning, Conduct, and all other Qualifications, he is, in our Judgment, a very fit and proper Person to keep School'. Mr. *John Rumbelow* Rector of *Portlemouth*, Mr. *John Eveleigh* Curate of *Churchton*, Mr. *John Prince* Vicar of *Berry-Pomeroy*, Mr. *Samuel Maynard* Curate of *Marledon*, Mr. *Nicholas Rooke* Rector of *Dartington*, Mr. *William Churchward* Rector of *Goodleigh*, Mr. *Philip Neyle* Curate of *Sherford*, have likewise subscrib'd to this *Testimonium*: And 'tis observable, that seven, at least, of the Subscribers, are, or have been, School-Masters.

2dly. The principal Inhabitants of *Dartmouth*, including the three Parishes of *Tounstall*, *St. Petrox*, and *St. Saviour's*, have certify'd the same with the twelve Clergy-Men, for above nine Years in which I have liv'd among 'em, and have made the following Addition: ' We further Testify, That during all this while, he has led a very retir'd Life, given us great Satisfaction as to his Preaching, and all his other Performances in the Ministry; and in all Respects, his Conduct has been blameless and inoffensive'. Mr. *Mayor's* own Sister and Brother-in-Law, Mr. *Justice's* own Brother, his Brother-in-Law and Son-in-Law, have set their Hands to this *Testimonium*.

3dly. Whereas my Adversaries have not only represented me to be guilty of Intemperance, but a Sower of Strife and Division; the principal Inhabitants of *Tounstall* have given me a second *Testimonium*, in these Words.

' We certify, That Mr. *Michael Peach*, for above nine Years last past, in which he has been Curate of our Parish,

* I could not have time to wait upon 'em, because there was then Occasion for my sending the *Testimonium* immediately to my Lord, in whose Hands it now remains, with several other Papers of Consequence.

‘ risk, has all this time demonstrated himself to be of a
 ‘ meek and peaceable Temper; (never intermeddling with
 ‘ any Body’s Business but his own) That he has led a Life
 ‘ of great Temperance and Sobriety, and the Insinuations
 ‘ to the contrary, we verily believe, are malicious and ill-
 ‘ grounded; few Clergy-Men that we know, or use to
 ‘ converse with, living more regular, or leading a more
 ‘ retired Life, than Mr. *Peach*, &c.

4thly, The Persons with whom I Board, have cer-
 tify’d thus:

‘ We testify, That Mr. *Michael Peach*, for above five
 ‘ Years last past, in which he has boarded at our House,
 ‘ has, all this while, led a very sober, virtuous, studious
 ‘ and retired Life; That he has been all along very tem-
 ‘ perate, both as to his Meat and Drink; scarce ever gone
 ‘ out of Town, but upon great Necessity; and his Visits
 ‘ have been oft’ner paid to the Sick, than to the Health-
 ‘ ful, &c.

This *Testimonium* your Lordship likewise saw when Mr.
Prichard and I waited upon you; and you may remember,
 That Mr. *Prichard* objected against it, as he did against
 that of the Clergy, saying, That I did not lodge in the
 House where I boarded, and therefore they could not te-
 stify, that I kept *good Hours*. This I can easily answer, be-
 cause I am always at their House immediately before I go
 to my Lodgings, and constantly read Prayers there, which
 is always the last thing done in the Family. But to put it
 beyond the Reach of any malicious Contradiction, the
 People where I lodge will not, they cannot refuse to be
 Witnesses for me, That I keep *good Hours*. Indeed I will
 justify my self in this Particular, That I very seldom go
 abroad by Night, unless call’d out to visit the Sick: But
 if I happen to visit a Friend in Health, as I do it less fre-
 quent, so in several Instances I can prove, that I come more
 seasonably Home than Mr. *Prichard*; and I believe, if the
 Matter were well examin’d, I generally do so, whenever I go
 Abroad. Four a-Clock in the Afternoon is the time I be-
 gin

gin to Study (the other parts of the Day being in a manner engross'd by my School, and the Business of my Cure). After this Hour, my Books are my most usual Companions, till about nine a-Clock; between which and ten, I constantly go to Bed.

If I were not afraid of tiring your Lordship's Patience, I would produce a more than ordinary *Testimonium* of my Life and Conversation, under the Hands of several Clergy-Men, and several other considerable Gentlemen, who testify'd what they knew of me *from my Youth*; upon the Credit of which, Mr. Smith so entirely depended, that he got me the Town-School, and the Cures of *Tounstall* and *St. Petrox*, tho' I was a mere Stranger, and several Candidates stood for the School and said Cures, much better known to him and the Town. However, to shew how intent my Adversaries are to calumniate me, and lessen my Character; and withal to shew how malicious, how false and groundless their Reproaches are, I shall trouble you with one *Testimonium* more, which was occasion'd by Mr. Mayor's affirming, That *I was but three Years resident in the University, and then thrust out of the College for Irregularity*. This Calumny my Honour'd and very Ingenious and Ingenuous Friend Dr. Williams, Fellow of *Exeter College* (then Head Proctor of the University of *Oxford*) immediately disprov'd, by certifying under his Hand, That when first I left the University, I had, to his certain Knowledge, a very good *Testimonium* of my Life and Conversation, under the Seal of *Exeter College*, to which I always belong'd: But besides this, that very worthy Gentleman then voluntarily offer'd, and afterwards sent me a *Testimonium*, So Full and Ample ('tis his own Expression in his Letter to me) *that it must for ever silence my Adversaries*. This *Testimonium* was sign'd by the Rector, himself, my Tutor, and those others of the College that were Fellows in my time, and is as follows:

' We the Rector and Fellows of *Exeter College*, to whom
' *Michael Peach*, Master of Arts, now of *Dartmouth*, was very
' well known, do certify, That during the whole time of
' his Residence in the College, he led a Sober, Virtuous, and

Regular Life, and made a very good Progress in Learning. Witness our Hands,

William Paynter, Rr. S. T. P.

William Williams, M. D.

Richard Hutchens, B. D.

Robert Rous, Dean, S. T. B.

John Baron, } A. M.

John Haviland, }

ARTICLE XIII.

I Very seldom converse with *Dissenters*, and therefore 'tis very strange that they above all other People should know my Designs: But Mr. Prichard (I'm inform'd) often converseth with 'em, and some of the *Dissenters* say, *He's a Man of the sweetest Temper they ever knew, a very Curteous, Obliging, Moderate good Man*; the Character they bestow on me, is quite the Reverse: Hence if any of the *Dissenters* ever gave out, That my Design is to make Mr. Prichard uneasy, and thereby force him to leave the Town, doubtless they spoke it out of Kindness to him, and to express their Dislike to me, for Molesting (as they thought I did) such a *Moderate good Man*. But whatever the *Dissenters* say, 'tis Matter of Fact, That Mr. Prichard's Design is to make me uneasy, and force me to leave the Town, nay, to drive me from hence with Shame and Disgrace; which as it is more feasible for him, so 'tis infinitely more cruel on his Part, than such a Design in me can possibly be; because I have nothing to subsist upon but the School, and Cure at *Dartmouth*, and should I be driven from them, I know not where to get a handsome Maintenance: But should any Body thrust Mr. Prichard out of Town, he has another good Benefice to repair to, such a Competency as (I dare affirm) most of the Clergy in *England* would be satisfy'd with.

with. Mr. *Prichard* indeed professes, he is far from doing me any hurt; but notwithstanding his specious Pretences, I have very good Grounds to think, there is hardly any one thing done against me, either by Mr. *Mayor*, Mr. *Justice*, or *Joseph Martin*, the only implacable Enemies I have in *Dartmouth*, but he is either privy to it, or the Abetter of it: The *Articles* I'm now Answering, are a manifest Proof thereof, since I'm sure, that Mr. *Mayor* and Mr. *Justice* had far the greatest Part of 'em from his, or *Martin's* Information. I'm heartily sorry Mr. *Prichard* should turn *Accuser* of the *Brethren* in such bad Company. Since Mr. *Prichard* has got another Assistant, why won't he be easie, and let me alone? He has already taken away Part of my Maintenance, and why must the poor Remnant that is left go to the Maintenance of his Curate? Ever since *Christmas* last, I've been put to perpetual Charges and Trouble, have been forc'd to neglect my School more than ever I did in my Life before, and were not People wonderfully kind to me, and highly sensible I've been horridly abus'd, they would, doubtless, take away their Children from me, who have been necessitated to leave 'em so often, to vindicate my self against my Adversaries. Since I came to *Dartmouth*, I have laid out near two Hundred Pounds in Books, and Mr. *Prichard* by his Actions, seems as if he combin'd with my other Adversaries to force me to sell 'em again. If this be the Fate of Curates, then they are Servants indeed, as Mr. *Mayor* (and I'm told Mr. *Prichard* too) affirm'd they are, and if their Virtue be not as hard as Steel, in such Circumstances, they'll be tempted, irresistably almost, to take no very justifiable Methods to get themselves a more reputable, more settled and more comfortable Subsistence.

That Mr. *Prichard* had Your Lordship's Consent to dismiss me from being his Curate, I do not believe; this I am positive in, that he order'd me to quit his Cure without acquainting You therewith: And when I waited upon him, and desir'd to know the Reasons for which he warn'd me off, the Answer was, That *he had a mind I should go out of Dartmouth, and 'twas a wide World*, and had I humbly obey'd his Commands, and gone about the Country to seek my
For-

Fortune, and not made my Complaint to You of hard Usage, Your Lordship would never have heard any thing of the Matter.

The Corporation, some of 'em at least, have indeed *thought fit* (as they say) *to dismiss me from being their School-Master*, and had Your Lordship but granted Mr. Prichard's Assistant a Licence, they would, questionless, have said, that this was also done by Your Consent. But I cannot yet understand, what Right the Corporation have to *dismiss me*; since I was constituted *School-Master* by their own Act, ratify'd under the Seal of the Corporation; and the Salary that is mention'd in the Constitution, is said *to belong to me so long as I shall continue School-Master*. Now, I think, I am *School-Master* to all Intents and Purposes, so long as Your Lordship continues my Licence. This Constitution was made by the then Mayor and Magistrates, several of whom are now living. Mr. Justice himself is a Witness to it, he drew it up, and I paid him for it; and if it was not well done, he did not fairly take my Money. For these Reasons, I did not deliver up the Possession of the Free-School, by which they mean the School-House, tho' for some Considerations, I deserted it, it being not mention'd in the Constitution, and was ready to fall about my Ears. But if I were but a Servant to the Town, as Mr. Mayor (and I'm inform'd Mr. Prichard) affirm'd I was, and to be turn'd off at Pleasure, they should have first paid me my Wages, as they term the Salary, which they have not done. For when they pretended *to dismiss me from being their School-Master*, almost two Years of the School Salary, and as much of a small Benefaction, belonging to me as I'm *School-Master* and Minister of St. Petrox, was then due to me by their own Account; but neither of these they positively declare I shall have. Even for what I did in the Vacancy, I have not been consider'd five Shillings a Sermon, tho' those that frequent the Church at Dartmouth on Sundays, Holy-Days, Prayer-Days, and all other Occasions, and are therefore better Judges of this Matter than Mr. Mayor, or Mr. Justice, have certify'd in so many Words.

‘ We Testify, That Mr. *Michael Peach*, for almost a Year between Mr. *Smith’s* Death and Mr. *Prichard’s* settling at *Dartmouth*, commonly Preach’d every Sunday at the Town-Church, and always Preach’d on all Occasional Days; read Prayers there every *Wednesday* and *Friday*, read a Homily every Holy-Day, and Administred the Sacrament at all usual Times, Baptiz’d the Children, Visited the Sick, bury’d the Dead of all three Parishes, and as a Minister of Religion, took Care of the whole Town, and all this to our own great Satisfaction, and to the general Satisfaction of the Inhabitants’. For all this Incessant Trouble, I’m now most ungratefully requited.

That I’ve rais’d the School by the *Faction*, as they are pleas’d to call the unhappy Difference, is so far from being true, that I cannot believe they were serious when they suggested it. For they have endeavour’d by all the Methods they can devise, to lessen my School, and have been too successful this Way, at least, in preventing any new Scholars from coming to me. For a considerable time they have given out, that I shall shortly be thrust out of Town, so that People are afraid to send their Children to my School, thinking they must soon be brought to the Inconveniency of changing their Master.

That I was ever guilty of any *Neglect* or *Mismanagement* in the School, is contrary to the Opinion of those Gentlemen, who went from thence to the University, concerning some of whom, an Eminent Tutor in *Oxford* declar’d, that he never knew any come up from the West better qualify’d for the University than they were: ’Tis contrary to the Opinion of those who formerly had Children at my School, and to the Opinion of every Parent of those Children that at present go there, as appears by a Certificate they all have given me in these Words.

‘ We Testifie, that Mr. *Michael Peach* for above Nine Years last past, in which he has been Master of the Town School at *Dartmouth*, has constantly approv’d himself a Person of Learning, Diligence, Conduct, and all other
‘ Quali-

Qualifications proper for a School-Master ; has carefully instructed the Children committed to his Charge in Principles of Religion and the Doctrine of the Church of *England* : And we do further Testifie, That the Children in and about *Dartmouth*, are not sufficient for the Maintenance of two School-Masters, the Town being Poor and ill situate for a large School, it lying in a Corner ; and by Reason of the Water and danger of Distempers coming from Ships, few Persons of the Country care to send their Children there ; and We really believe, should Mr. *Peach* go out of *Dartmouth*, the Scholars that he now has will be dispers'd, and go to other Places.

Thus I've Answer'd their long Accusation, and have said nothing in my Defence but what I know to be most true, or can prove by Certificates. I'm very sensible, I've given Your Lordship too great an Interruption from Your more Weighty Affairs : But I hope for Your Lordship's Pardon, since all this while I've been pleading, not only for my Livelyhood, but my Reputation, which to Your Clergy, in all Reason, ought be dearer than Life it self. Now, Your Lordship is either to Acquit or Condemn me : I humbly wait Your Lordship's Judgment.

I shall only beg Leave to trouble you with one Occurrence more.

When Mr. *Mayor* and Mr. *Justice* had exhibited their Reasons against me to your Lordship, the next Day after they came Home, they sent me indeed * a civil Letter, sign'd by 'em both, importing, That they desir'd to speak with me at Mr. *Mayor's* ; For having lately waited upon you, you was pleas'd (as they said) to communicate to them what you thought fit to have done in relation to the Difference between the Corporation, Mr. *Prichard* and my self. In Pursuance to their Letter, I waited upon 'em at Mr. *Mayor's*, and got Mr. *Floud* and Mr. *Terry*, two Aldermen, and Mr. *Evans* a Merchant of the Town, to go with me. When we came there,

* D. sign'd undoubtedly, as a Decoy, to draw me to Mr. *Mayor's* by my self.

there, Mr. Mayor and Mr. Justice affirm'd, That their Business with me, was only to know, *Yea, or No*, whether I would *subscribe* to a Paper which they produc'd, and is as follows, *Litteratim*.

Mr. Peach,

" I T's my Lord Bishoop of Exons desire in order to make
 " up the differences betwene the Corporation. Mr.
 " Pritchard & your selfe that you * make your publick
 " Recantation acknowledgeing your selfe the Occasion of
 " all the differences aforesaid. That you shall aske pardon
 " of the severall persons you have offended. & promise
 " to doe soe noe more & likewise forthwith Restore
 " Joseph Martin Clerke of st. petrox & upon your Assurance
 " given us, under your hand, that you will Comply
 " with this, wee shall, (in persuance to his Lordshipp's
 " Comands use our best Endeavors to Perswade the Chamber
 " & mr. Pritchard to Restore you, & are your assured
 " freinds & servants

Joseph Bulley Mayor
 Tho. Newman Justice

Being conscious of no Offence, I desir'd to know the Particulars for which, and the Persons of whom, I was to beg Pardon, Mr. Justice affirm'd, That Mr. Webber had inform'd me of that, in a Letter the Sunday after they waited upon your Lordship. Upon my Protestation, That I then receiv'd no Letter from Mr. Webber, Mr. Justice said, that since I had made so many Lies, he would not believe me, unless I would make Oath of it before Mr. Mayor. I af-

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firm'd,

* As any Body will think it very unlikely for my Lord Bishop to enjoyn me all this Penance: So I can assure the Reader, That when I waited upon his Lordship with my *Answer to their Reasons*, my Lord told me, He never gave any such Orders, but only exhorted 'em to go Home and make up the Difference with me. After such a notorious Falshood solemnly given under their Hands, with the formal Addition of *Mayor and Justice* to their Names, what will they not stick at? To bely their Right Reverend Father in God, their own Lord Bishop, after this manner, is so audacious, such a consummate Piece of — *Quam neque Monstrare & Sentire tantum.*

firm'd, my Word was sufficient, and Mr. *Floud* declar'd he thought so too, for it was *Verbum Sacerdotis*. Mr. *Justice* answer'd, that *Verbum Sacerdotis*, was *Verbum Asotis*; and that you receiv'd a Letter (said he) is plain from your Behaviour last Sunday. Mr. *Evans* professing, That my Behaviour was very modest, and that I Read Prayers, Preach'd, and Administred the Sacrament with great Devotion, as I us'd to do, for that he was my Hearer both Forenoon and Afternoon; Mr. *Justice* reply'd, So might a Dog too, and perhaps be as much the better for't; adding That I was the Setter up of a separate Church; and further demanded of Mr. *Floud*, Mr. *Terry*, and Mr. *Evans*, what Business they had there; as for themselves, they design'd to have spoken only with me*. I declar'd I dealt very fairly with 'em, since in my Answer to their Letter, I begg'd Leave to bring a Friend with me. This is the Substance of the Conference for an Accommodation at Mr. *Mayor's* House; by which your Lordship may plainly see what sort of Adversaries I have to deal with.

Now, that your Lordship may long live to defend the Church, and relieve your oppressed Clergy, is the sincere Wishes and Prayers of,

My LORD,

Your Lordship's most Humble,

Most Obliged, and most Obedient

Son and Servant,

23 AP 57

MICHAEL PEACH.

* Here Mr. *Justice* manifestly shew'd his Concern, that I did not go to Mr. *Mayor's* alone; which if I had, God knows what they'd have certify'd against me to my Lord, since I could not have disprov'd it by any Witnesses. They that made no Conscience of falsifying his Lordship's Words, would have scrupled less to have falsify'd mine.

PART the Second.

CONTAINING, FIRST, THE PRESENTMENTS

Of Mr. *Joseph Bulley*, and *Joseph Martin*,
Church-Wardens of *St. Petrox*, exhibited
against Mr. *Peach*, at the Lord Bishop of
EXON's last Triennial Visitation at
TOTNESS.

SECONDLY,

Mr. *PEACH*'s ANSWER

To the said PRESENTMENTS.

Quis tulerit Gracchos de Seditiōe querentes?
Juvenal. Sat. ii.

*Three Sorts of Men my Soul hateth, and I am
greatly offended at their Life: A Poor Man
that is Proud, a Rich Man that is a Liar,
and an OLD ADULTERER THAT
DOTETH. Ecclus. 25. 2.*

*They have taught their Tongue to speak Lies,
and weary themselves to commit Iniquity.
Jer. 9. 5.*

PART the Second.

CONTAINING FIRST, THE

PRESSENTMENTS

Of Mr. Joseph B. and J. Martin
Church, Wardens of St. Peter's Church,
against Mr. B. and the four Bishops
of the Province of York.
TOTAL 22.

SECONDLY,

MR. PENNANT'S ANSWER

TO THE PRESSENTMENTS



THIS EDITION OF THE PRESSENTMENTS
AND ANSWER, IS

THE SECOND EDITION, AND IS
NOW IN THE PRESS, AND WILL
BE SOON PUBLISHED.
LONDON, 1801.

THE PRESSENTMENTS
AND ANSWER, IS
NOW IN THE PRESS, AND
WILL BE SOON PUBLISHED.

Parish of St. Petrox within
the Borrough of Clifton
Dartm^o Hardness in the
Diocess of Exon;

The Presentments of the
Church Wardens of the said
Parish made the tenth day of
September 1712. at Totness
within the Diocess aforesaid
at the Triannuall vissitation of
the Rt. reverend father in God
Offspring by divine Permissi-
on Lord Bishop of Exceter.

“ Imprimis We present Mr. Michall Peach for refusing
“ to meet the Ch: wardens of the Parish aforesaid at
“ the said parish Church, or any other convenient place
“ within the said parish, duly and deliberately to consult
“ with the said Wardens what Presentments to make at
“ this vissitation, altho in a friendly manner requested.

2. “ Item we present the said parish Church for being in
“ decay, and that for as much as the Lands appropriated
“ for the repairing of the said Church, and maintaining
“ the Aqueducts of the said parish; are vastly deficient to
“ repair and maintain the same and there never yet hav-
“ ing been a Church Rate made within the said parish,
“ the Ch. wardens are utterly incapable of repairing the
“ said Church.

3. “ Item, we present and believe in our Consciences that
“ the said Mr. *Peach* is not lawfully admitted to the Cure
“ of Souls in the said parish for that he surreptionally and
“ on a false suggestion obtayn'd a lycence to preach there.

4. “ Item we present the said Mr. *Peach* for his total neg-
“ lect of Reading divine service in the parish Church afore-
“ said on all Holy days, wensdays and Fridays, and even
“ on sundays with so little regard that he often mistakes
“ and Reads one thing for another.

5. “ Item present the said Mr. *Peach* for marrying, bu-
“ rying and Christing in the said parish Church, without a
“ gown, surplice or any other Canonickall Garment, al-
“ tho brought and tender'd to him to put on.

“ Item

4 Presentments against Mr. Peach.

6. " Item present the said Mr. Peach for not examining
" and instructing the Youth of the said parish in the
" Church Catechism he not having catechis'd the said
" youth, above 3 times in the whole for 10 years last past.

7. " Item we present the said Mr. Peach for not giving
" notice on on the Lords Day of the Holy Days in the
" Week following, and for not observing the perambula-
" tion in Rogation weeke for preserving the Bounds of the
" said Parish.

8. " Item we present the said Mr. Peach for marrying
" John moody and catherine martin out of canonical
" Hours.

9. " Item we present the said Mr. Peach for refusing
" and forbidding the legall and establisht Clerke of the said
" parish, from doeing his duty in the said parish Church
" and introduceing a vagrant who hath noe pretence to
" any Settlement within the said Parish.

10. " Item we present the said Mr. Peach for not give
" ing the Church wardens of the said parish the due and
" usuall notice, when he intends to publish any Briefs,
" thereby designing to ensnare the said Ch: wardens
" and to bring them under penaltys and the displeasure of
" this court for not collecting such Briefs.

11. " Item we present the said Mr. Peach for refusing
" to go with the Ch: wardens of the said Parish from
" house to house within the said parish to collect on such
" Briefs as the Queens patent requires him to do, altho
" requested by the said Church wardens to doe it.

12. " Item we present the said Mr. Peach for teaching
" and instructing one Samuel Ley in philosophy and other
" university learning not having a lycence for the same.

13. " Item we present Mr. michall Peach for drunken-
" ness, particularly on or about the wensday after the first
" sunday in august last he was so much intoxicated with
" liquour thas he Ree'd and Rambl'd thro the streets
" unbeseeming a Minister of Jesus Christ to the grieve of
" all true lovers of the Church of england and exposing
" himself to the laught er of the Dissenters.

Joseph Bulley } Church wardens.
Joseph Martin }

An ANSWER to the *aforesaid* PRESENTMENTS.

THOSE that have only glanc'd upon the foregoing *Presentments*, have doubtless already discover'd such unaccountable Folly in their Composition, that, 'tis likely, they will think, they do not deserve a serious Answer: But, if every *Article* in these *Presentments* were significant and to the Purpose, they must needs conclude 'em to be very malicious; for since no Soul is presented therein, but the Minister, they cannot but think it highly incredible, that he should be the only bad Man in the whole Parish, and no Body else should need Reformation and Amendment; They must needs think my Church-Wardens have not duly consider'd the Bishop's Charge, at the Top of their Oath, in his *Articles of Visitation and Enquiry*, where they are enjoyn'd, to make their *Presentments*, 'uprightly and impartially; all Affection and Favour, all Hatred and Malice and Fear of Displeasure set aside'. Notwithstanding, to shew how unreasonable their Proceedings are, and how abominably false their Assertions, I shall as briefly as I can, consider their *Presentments*, having first premis'd, That the whole are a System of Untruths, from the Beginning to the End, there being scarce one *Article*, or *Clause* of an *Article*, but what is either directly false, or has falshood intermixt with it. Some *Articles*, if they were true, are nothing to the Purpose, and others are the same they exhibited against me to my Lord Bishop, and have already been consider'd by me.

ART I-

ARTICLE I.

WHAT little Reason my Adversaries had to make This a Charge against me, will appear from a Letter I sent Mr. Bulley, a little before the Visitation, in so many Words.

S I R,
 WITH this you'll receive my Lord Bishop's Articles of Visitation and Enquiry, and you'll find, That you are thereby required to repair to your Minister to hear all these Articles duly and diligently read over to you, duly and deliberately to consider of them, and by his Advice (and if Need be with his Concurrence) to present all and every such Person or Persons of your Parish as have committed any Offence, or made any Default mention'd in these Articles.

S I R,
 I Desire to know before hand when you'll come to my Chamber, that I may be sure to wait upon you there. I am afraid, there are several Persons and Things in the Parish that are presentable, I shall be ready to joyn with you in the Presentment of 'em; and shall proceed in this Matter, uprightly and impartially, &c. I hope you are resolv'd to proceed with the same Temper and Disposition. Tho' 'tis undoubtedly my Duty as Minister, to endeavour the Suppression of all Irregularities committed within the Parish; yet I think, a greater Oligation lies upon you to do so, because of the Solemn Oath you have taken (*I might have added, and are again to take at the Visitation*). Pray acquaint your Brother Church-Warden with this. I commit you both to the Grace of God, and am your humble Servant,

Michael Peach:

To

To this I receiv'd the following Answer.

SIR,

I Have yours with the Book of Articles to which I am noe stranger, and think as I am a Justice of peace within the Corporation, as well as Churchwarden of St. Petrox, you ought to come at my house, and not for me to wait on you at your Chamber, but I finde all these Articles relateing to the duty of the minister, are altogether omitted, in your Publication of the book at the Church however to Comply with his Lordships directions, I will meet you on thursday next being the 4th of this Instant 7ber between 10 and 11 of the Clock in the forenoon at the Parish Church of St. Petrox, where our presentments shall be ready for you to Joyn with us if you think fit I am

Your humb. servant

Joseph Bulley

To which I reply'd thus.

SIR,

IN Answer to yours, I beseech you to consider, 1st That you are Church-Warden, and as such, the Minister is not your Inferiour, He is to fix his Name before you, you are to take his Advice, and be guided by him in most Cases, and in some, you are even to wait upon him. 2^{dly}, That my Lord-Bishop has commanded all Church-Wardens, without excepting any Person or Office, to repair to their Minister with the *Articles of Visitation and Enquiry*, and by his Advice, &c. For these Reasons, I thought it no Affront for me to Desire, nor any Disgrace for you to come to my Chamber, where I should be glad to see you, in Order to discourse fairly and calmly with you about several Things. As 1st. To endeavour to convince you from the *Rubricks and Canons*, from the Authority of Bishop *Beveridge* and other Great

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and

and Good Men, That 'tis your Duty to provide Bread
 and Wine against every Communion, tho' 'twere Ad-
 ministr'd every Lord's Day. 2^{dly}, To desire you, when
 you are pleas'd to allow me the Chalice, and the other
 Sacred Vessels, that they be brought clean; and when
 you are pleas'd to provide Bread and Wine, it may be
 done with the Advice and Direction of your Minister,
 according to Canon; That the Bread be not set upon the
 Table by *Joseph Martin*, nor prepared by him; both
 which, are contrary to Rule, and ought to be done by
 me. 3^{dly}, Because you complain, I do you Wrong in
 keeping the Register, and Mr. *Newman*, I'm told, would
 have indicted me at the Assizes for it, but could not
 succeed: To tell you, that whenever you'll prepare a
 Chest as the *Canon* directs, I'll lodge it there with all
 my Heart. 4^{thly}, To exhort you, to apply *Ford-Mill*
 Money, and other Charity-Money, you have in your
 Hands, to the End for which 'twas design'd: As to *Ford-*
Mill Money, Part, you know, belongs to the Poor, Part
 to the School-Master, and Part to your Minister: 5^{thly},
 To know, whether you'll agree to have our long Diffe-
 rences referr'd to the Arbitration of four Clergy-Men,
 each of us choosing two, as Mr. *Peter Cooke*, your Proctor,
 told me you would. Sir, I here give under my Hand,
 That I'm ready to give my Consent to't, and should be
 glad to wait upon you, when ever you please, at your
 own House, in Order to treat upon't. 'Twas about these
 and several other Things, I desir'd to Confer with you,
 and I thought my Chamber a proper Place, and a Week
 before the Visitation a proper Time to do it in: But,
 whereas you say, you'll meet me at the Church to com-
 ply with my Lord's Order; I find no such Order, and
 therefore beg you'll excuse me from waiting on you
 there. The Church, I fancy, is too publick, and no ve-
 ry proper Place to talk about these Matters. However,
 you'd do well to visit the Church before the Visitation,
 'tis so sadly out of Repair. That I omitted all the *Articles*
 relating to my self in my Publication of the Book at Church, is
 a Mistake, had you been there, you wou'd have found
 the contrary. Sir. next Sunday, by God's Assistance, I
 intend

to their Presentments.

9

intend to Celebrate the Lord's Supper, and desire you to provide the Bread and Wine according to your bounden Duty. All this from,

SIR,

Your Humble Servant,

MICHAEL PEACH.

ARTICLE II.

AS the Minister is the only Person in the whole Parish, so the Church is the only thing they *present*; a manifest Proof of their equal Affection for 'em both. For, as they *presented* me, on purpose to defame me; so their *Presentment* of the Church, was done with an evident Design to ruin it, that the Court might think, they were *utterly incapable* (as they pretended) of repairing it, and that by this Means, they might be suffer'd to have no Regard to the Church, till it was down in a Pit, as Mr. Bulley declar'd, he did not care if it were. And, doubtless, 'twas to give their Minister Trouble, and destroy the Church, that they got themselves Church-Wardens for two Years successively, 1st, By Virtue of their *Mandamus*, after two others were sworn by the Court. 2^{dly}, By withholding the Keys of the Church from the Minister and Parishioners, and so getting into the Church before the usual Hour of Election, only with Mr. Newman, Mr. Prichard's Clark, and one little Instrument more, and chusing themselves Church-Wardens again for the ensuing Year, before the more principal Inhabitants, and even Mr. Lane the then Mayor, could come to the Church,

and then locking the Doors again. This last Election of the Church-Wardens, Mr. Bulley professed, he *did out of Spite*; and I verily believe, that he and his Fellow-Officers, would always have been thus *spiteful*; and (partly by their base and illegal Practices, partly by the Power of the Corporation, which is the Engine they use to batter the Church and persecute their Minister) they would have kept themselves Church-Wardens so long, till the Church was entirely ruined; (and two Years more in that Office were sufficient for that End) had I not, after a long Forbearance, stopped their Career, by *Articling* against 'em to the Spiritual Court; and when they saw, that they must either do their Duty, or else suffer for the Breach of it, they began to be weary of that Office they seem'd so very fond of before, and left the Church-Wardens to be chosen according to the usual Custom of the Parish.

As to what they say in relation to the *Deficiency of the Lands appropriated to the Repair of the Church*, the Answer is obvious and easy, viz. That they ought to make a Church-Rate, or, at least, to take such Methods for repairing the Church as others have done. But the Truth is, That the Church is now in Decay, is not so much owing to the *Deficiency* of the said Lands, as to the Perverseness of the Church-Wardens. For, before their Wardenships, the Church was always kept in good Condition, even in the Judgment of the Dean Rural; since it was never presented by him, that I know of, till this last Year; and had the Church-Wardens but look'd well to the Church in the first place, there had been no Occasion of any extraordinary Disbursements to repair it, during the whole Course of their Office.

ARTI-

ARTICLE III.

WHO cares for the *Consciences* of Mr. Bulley and Joseph Martin, since my Lord Bishop of Exon does verily believe in his *Conscience*, and know, That I'm true and lawful Minister of St. Petrox? Surely, if my Church-Wardens were not deeply ingrain'd in Confidence, they would not have told his Lordship so often (as they have done) to his very Face, That I've impos'd upon him, for this I take to be the plain *English* of what they say, That I surreptitiously obtained his Licence. To inform the Vicar of St. Saviour's, I've imposed upon him, is tolerable enough, since in some things, they may have a quicker Insight than he has; but to compliment their Right Reverend Diocesan after the same Rate, is methinks, not a little impudent.

ARTICLE IV.

BEFORE my Adversaries had urged this against me, they should have demanded of their Friend Mr. Prichard, Why he did not read *Divine Service* on *Hol.-Days*, *Wednesdays* and *Fridays*, at *Thorlestone*, before he came hither? And, Why the same is not order'd to be done there now by his Curate? Why 'tis omitted at *Townstall*, which is the Mother-Church? And which is a grosser Neglect, why there is Prayer and Preaching there, but twelve times in a whole Year, and even then, a Hireling* is procur'd to leave his own Flock? But I confess, Mr. Prichard's Actions are but a sorry Justification of mine; and

* Mr. Loveys Woolcombe.

and therefore affirm, That *I read Prayers on Holy-Days*, and at other times, oft'ner than my Predecessors did, who were much better Men than *Mr. Prichard*: Nay, I do it oft'ner than my Church-Wardens seem to desire I should: For on the *Easter-Monday*, immediately before these *Presentments* were exhibited against me, I sent the Clark to *Martin* for the Keys of the Church, in order to read Prayer; and he affirm'd, That he never knew any Prayers read at *St. Petrox* on those Days, for above Twenty Years before, and was a long time deliberating, whether it was best to deliver the Keys or not. The same *Martin*, on *Christmas-Day*, *Anno Dom. 1710*, (being then Clark) absolutely refus'd to attend me at Church, alledging in his Excuse, That I ought to read Prayers for *Mr. Prichard*, brought up new Customs, and he never knew any Preaching at *St. Petrox* on *Christmas-Day* before: Tho' in this he told a notorious Untruth, since in *Mr. Smith's* time, I us'd to Preach, and have sometimes Administred the Sacrament, on *Christmas-Days*. I confess, I do not read Prayer at *St. Petrox* on *Wednesdays* and *Fridays*, neither could I well attend it, by Reason of my School; but I usually repair to the Town-Church on those Days, tho' I meet with Abuses and Affronts for so doing. For, tho' I sit in a Seat where but one Person besides generally sits, who is glad of my Company, and therefore could not be an Offence to him, *Mr. Newman*, in his Mayoralty the last Year, sent the Sergeant to tell me, That if I sat there again, he would put me in the Court: But what surpris'd me most, I was told, That my being warn'd out of the Seat, was, because I behav'd my self irreverently. A wonderful Thing indeed! As if I were never asham'd and heartily griev'd at *Mr. Newman's* profane and ludicrous Behaviour at *St. Petrox* Church: And, as if I that am a Clergy-Man, and so often go to Church, did not know how to demean my self there so well as he, who, during the whole Term of his last Year's Mayoralty, was at Church, not very often on *Sundays*, and that generally but one part of the Day, never on a *Holy-Day* (unless we reckon a few Occasional Days) never on a *Wednesday*, never on a *Friday* but once, and that was the Day after *New-Year's-Day*, which made me hope,

that

that such a strange good Beginning of the Year, would have produc'd some Reformation and Amendment in his Worship; but alas! I since never saw any thing like it.— To proceed. At the Ale-House, whither Mr. *Newman* is generally every Night, and where he with his Club, do almost as often inveigh against me, among other Particulars there alledg'd of my Misbehaviour at Church, it was said, That I look'd too confidently upon my Betters, by which they must mean Mr. *Prichard* and Mr. *Bulley*; for no other Person could be offended at my Look, which was Grave, Modest and Devout, as the Gentlemen who sat near and observ'd me, were pleas'd to affirm it was: But as for Mr. *Prichard* and Mr. *Bulley*, no Wonder my Presence is so uneasy to 'em; since their Consciences (if they have any) must needs fly in their Fates every time they see me, for the great Injustice they have done me.

But to return to the Charge of the *Article*. If my Adversaries will promise me a Congregation, or will be of that Number themselves; in Hopes that such frequent Prayer may be the Blessed Means of their Conversion, I'll oblige my self to read *Divine Service* at St. *Petrox*, not only on *Wednesdays* and *Fridays*, but every Day throughout the Year.

As to the latter Clause of this *Article*, I think, I always read *Prayers* on *Sundays* and at other times, neither better nor worse than I did at the Visitation, when these *Presentments* were given in. And I appeal to Mr. Chancellor, the other Officers of the Court, and all the Clergy, whether I did it then with little Regard, or read one thing instead of another. But here, I cannot omit a comical Instance as to Mr. *Newman*, who being then at the Court, doubtless, to assist my Church-Wardens in their *Presentments*, affirm'd at Dinner, That I never read *Prayers* in my whole Life, without mangling the Service, or omitting one thing or another: But a Person there present reply'd, That I read *Prayers* that very Morning, with as much Gravity and Devotion, as he desir'd a Clergy-Man to do: Mr. *Newman*, who according to his Custom was not at Church, was confounded, and knew not what to say.

ARTICLE V.

WHOSE were those *Canonical Garments*, they say were tender'd to me? What Occasion was there for 'em, since 'tis very well known to the whole Town, That I do not want *Canonical Garments*; That I never appear at Church, or elsewhere, without 'em; and, That whensoever I perform Divine Offices, I constantly wear a Surplice, and commonly have on it the Hood that is suitable to my Degree in the University, as the *Canon Orders*? Yet in this last Particular, my Adversaries carp at me, and therein bewray their own unaccountable Temper, that they are never pleas'd with any thing I do; but whether I walk according to Rule, or not, are always finding of Fault.

ARTICLE VI.

HERE I'm amaz'd at the prodigious Confidence of my Adversaries, who are so hardy as to affirm such a Thing, as, I believe, you can Testify to be false. For, 'tis well known, I've *Catechiz'd* several times at *St. Saviour's*, several times at *Tounstall*, and at *St. Petrox* I generally do it every other Year. 'Tis certain, I always do it, and continue it so long as I've Children to Catechize, before every publick Confirmation; three of which have happen'd since I have liv'd at *Dartmouth*, and I heartily wish I had Encouragement to do it oft'ner: But alas! People are so negligent in sending their Children to be *Catechiz'd*, that

that 'tis likely I should have none at all, did I not order my own Scholars (who at the School are very well instructed in the Words and Sense of the *Catechism*) to appear before me at Church, there to repeat the *Catechism* for Example and Encouragement to others.

ARTICLE VII.

SINCE before they presented me for *not reading of Divine Service on all Holy-Days*, methinks they might have forbore to present me for *not giving Notice on the Lord's-Day of the Holy-Days in the Week following*, unless they imagine, That the Publication of the Holy-Days on Sundays, was order'd for no other End, but to save the Parishioners the Charge of an Almanack. As to my Non-Observance of the *Perambulation in Rogation-Week*, let 'em ask their Cordial Friend Mr. Prichard, why 'tis neglected by him; and if his Reason be good, 'twill serve as well for me.

ARTICLE VIII.

JOH^N Moody and Catherine Martin, are the same Persons, that in the Tenth Article of their *Reasons*, they scandalize by the Name of a *Vagrant* and a *loose Woman*, thinking thereby to reproach me, and whom they there likewise affirm, I marry'd out of Canonical Hours. But — *Clodius accusat Mœchos!* Were Mr. Bulley but half as well stock'd with Reflection as he is with Sensation, he would not have urg'd this Objection for a great deal; since neither the Man,

M

nor

nor the Woman, had need of an *Act of Grace* to denominate them Honest, or to make their Marriage not to be call'd into Question. I shall only add, That Mr. *Bulley* when Justice, according to his wicked and illegal Practice, would have forc'd a poor Woman to swear, That the Persons above-mention'd, were marry'd after twelve a-Clock: But she not only refus'd to take the Oath, but told him, 'twould be to no Purpose for her to Swear, as indeed it would not. Could Mr. *Bulley* have procur'd this Woman and one more, to Swear as *Cartar* did (had it been as vile Nonsense as *Cartar's* was, no matter for that, as long as it look'd like a Defamation, and was likely to have given me Trouble) I should have had a Prosecution in the Spiritual Court, which yet would have more expos'd them, than have hurted me.

ARTICLE IX.

THE Person that succeeded *Jo. Martin* (whom they call the legal and establish'd Clark) is no Vagrant, but as fit a Man for a Parish-Clark, as perhaps any in the County. He has indeed no *Settlement* withing the Parish: But this ought not to be made an Objection by my Adversaries, since one of Mr. *Prichard's* two Clarks has no *Settlement*, and neither of 'em do live in the Parish where they perform their Office.

ARTI-

ARTICLE X. & XI.

SINCE the *Canons* do make it the Duty of Church-Wardens always to be at Church, on *Sundays* at least; and the *Act* of Parliament in Relation to *Briefs*, does not enjoin any *Notice* to be given by the Minister to the Church-Wardens, when he designs to publish any *Briefs*; I cannot understand, what they mean by *the due and usual Notice*, they say, I do not give 'em. Yet even in this Particular, I've done more than my bounden Duty. For, when once I published some *Briefs*, and no Body in the Church would make the Collection; I not only read the same *Briefs* another *Sunday*, but from thence made it a Custom, during their Church-Wardenships, to give Notice in the Church the *Sunday* before, of my Intent to publish some *Briefs* the *Sunday* following, and desir'd the Church-Wardens to attend accordingly; and yet even then, they were so perverse, as neither to collect the *Briefs* themselves, nor to get any other to do it for them. My passing by these wilful Neglects of their Duty, was more Favour than they would have shewn to me. For had I been faulty in this Matter, they would not only have presented me to the Spiritual Court (to whose Cognizance the Business of *Briefs* does not so properly belong) but would doubtless have taken Advantage against me by the Act of Parliament, which renders them liable to the Forfeiture of Twenty Pounds, that are guilty of any Neglect in this Matter. And whereas they say, *I refus'd to go with them from House to House to collect on such Briefs as her Majesty's Patent requires*, quite the Reverse of this is the Truth. For the Church-Wardens refus'd to go with me, after I had declar'd publicly in the Church, the Day and Hour I design'd to collect the *Briefs*, and had likewise given parti-

cular Notice of the same to them; so that I was forc'd to make the Collection by my self.

ARTICLE XII.

THIS Accusation carries with it more Malice than some are aware of. For, we are sworn, when we take our Degrees, not to teach any University-Learning out of the Universities of *Oxford* and *Cambridge*; and therefore by this Charge, my Adversaries would insinuate, that I'm perjur'd, as one of 'em wickedly said, I was. But who told them we take such an Oath? Why, without being thought a Diviner, one may venture to determine, 'twas their Friend Mr. *Prichard*; and in all Probability, the same Head advis'd 'em to direct the Letter to the Vice-Chancellor of *Oxford*; which, I'm inform'd, they sent, in order to hinder my Master's Degree: And, 'tis likely, this made Mr. *Prichard* so positive, I would miscarry at *Oxford*, that he offer'd to lay a Guinea upon't. But the Letter never came to the Vice-Chancellor's Hand, which I heartily wish it had, for then the Vice-Chancellor of the most famous University in the World, would have seen a Proof of the Folly, as well as the Baseness of my Adversaries: He would have oblig'd me with a Copy of the Letter, and I would have convinc'd him, That in all Probability, 'twas wholly the Contrivance of Mr. *Prichard*, purely out of Malice and Envy, because that most Learned Body deny'd him his Master's Degree, and forc'd him to go to *Cambridge* and take it there, in order for his Qualification for *Dartmouth*. But to consider the Charge it self, which is indeed a notable one; since those very Persons who will scarce allow me fit to teach School at *Dartmouth*, do here in Effect say, I am fit for a Tutor, and capable of teaching and instructing Persons in Philosophy, and other University Learning.

Samuel

Samuel Ley, whom they mention as my Pupil, is a Gentleman, who after he had been almost three Years Standing in the University, came into the Country to see his Friends, and to tarry for some time, as 'tis usual ; and being then in the midst of my Troubles, and forc'd several times to be absent from School, to fence my self against my Enemies, I desir'd him to live with me and assist me, which he did, and at leasure Hours, he read to me *Tully's* and *Lucretius's Philosophy* ; and I am bold to affirm, That he can give as good Account of those Authors, as *Mr. Prichard* himself. This was all the *Philosophy* I taught him : Tho' if I had actually instructed him in *Philosophy*, it had not been, I presume, any Breach of my Oath, since it would not have been to the Detriment of the University ; because *Mr. Ley* has since compleated his Terms and taken his Batchelor's Degree, and has been examin'd and done most of his Exercise for his Master's. He has likewise a very good *Testimonium* of his Life and Conversation, under the Seal of *Exeter College*, to which he always belong'd, and during the time of his Residence there, liv'd, in all Respects, as commendably as any in that House. This I add, because my Adversaries have struck at his Character when at *Oxford*, as well as at mine, for no other Reason, doubtless, but because he is my Friend, and was once so kind, as voluntarily to testify the Truth in my Behalf at the Town-Hall, when *Mr. Newman* call'd me Liar ; for which, *Mr. Newman* threaten'd to Bind him over to his Good Behaviour, and profess'd, he would prevent him from going to *Oxford* again.

But since they mention a *Licence* as necessary for teaching *University-Learning*, which never was, nor can be granted by any Bishop, I wonder *Mr. Prichard*, whom they feign so nicely regular in every Thing, having never taken any Degree in Physick, will venture to practice in that Faculty, and even force his Pills and other Medicines upon People, without a *Licence*, which, I presume, he has not ; and therefore, by the Law of this Realm, is guilty of Felony, should any Body miscarry under his Hand : But to give him his Due, he is a pretty harmless Physician ;
for

for as he is unapt to Save, so he is incapable of Killing; at least, *Secundam Artem*, and hurts Nothing but the Pocket.

ARTICLE XIII.

THIS is another such barce-fac'd Untruth, as Mr. *Newman* pronounc'd at the Town-Hall, where, among other insufferable Abuses, he, with a Loud, Ratling, Confident, and Imperious Accent, utter'd these Words, "I was so civil as to invite him to my Feast, where he, like a Beast as he is, got so Drunk, that he would have fall'n in the Canal at the Door, had not *Jo. Martin* succour'd him". This, to use a vulgar Expression, was like giving me Roast-Meat, and beating me with the Spit; and because I was so modest, as only to declare it a Falshood, he threatn'd to Bind me over to my Good Behaviour, for giving his Worship the Lie: But under such intolerable Provocation, I might here justly affirm, 'twas as vile a Lie as ever was spoken by the most scandalous Tongue, (I can prove it to be so by much more reputable Persons than any of my Adversaries are) and might challenge Mr. *Newman* to take what Advantage he can of the Expression: But indeed, it becomes me not, to imitate my Enemies in their foul Language; but rather to observe the Conduct of the Angel of my Name, who, when contending with the Devil, *durst not bring against him a railing Accusation, but said, THE LORD REBUKE THEE.*

A Negative is pretty hard to be prov'd, and yet Providence is so particularly favourable to me, in detecting the Malice of my Adversaries, as to this last *Article* (and indeed to most other things charg'd against me, that I may not only defy them to make it good, but can prove it to be

abso-

absolutely false, by the Testimony of very credible Persons. But, since they talk of Witnesses, where are those *Church-Men* and *Dissenters* that saw me *so much intoxicated with Liquor*? Let 'em produce one. Mr. Bulley, I presume, cannot say he saw me in this sad Condition, since his Wife affirm'd, That, if he had, he would have set me in the Stocks; which, to speak in their own Phrase, would have been a very *unbecoming* Punishment for a Church-Man to inflict on a *Minister of Jesus Christ*; and would have caus'd more *Grief* to all true Lovers of the Church of England, and expos'd me more to the *Laughter of Dissenters*, than even my *Reeling and Rambling about the Streets*. But, why do they talk of *Dissenters*? Surely they would not be gladder to see me disgrac'd, nor take more Pains to expose me, than those topping Church-Men my Church-Wardens: These *Presentments* and all their other Proceedings against me, are an evident Proof of it. God deliver the Clergy from such Church-Men, and the Church of *England* from the Scandal of such Pretenders.

The End of the Second Part.

23 AP 57

PART the Third.

BEING, A NARRATIVE OF THE Unpresidented Behaviour OF

Mr. *Joseph Bulley*, and *Joseph Martin*,
During their Two Years Church-Warden-
ships for the Parish of *St. Petrox*, viz. *Anno*
Domini 1711, and 1712.

Ye shall not Swear by my Name falsely, neither shalt
thou profane the Name of thy God: I am the
Lord. *Levit. 19. 12.*

You shall Swear truly and faithfully to execute the Office of
Church-Warden, according to the best of your Skill and
Knowledge. So help you God.

Form of the Church-Warden's Oath.

The Church-Wardens of every Parish against the Time of
every Communion, shall, at the Charge of the Parish, with
the Advice and Direction of the Minister, provide a suffi-
cient Quantity of Fine White Bread, and of Good and
Wholsome Wine, for the Number of Communicants, that
shall from Time to Time receive there: Which Wine we
require to be brought to the Communion-Table in a Clean
Standing Pot or Sloop of Pewter, if not of Purer Metal.

Canon 20th.

PART the Third.

BEING A
NARRATIVE

OF THE
Unparalleled Behaviour

OF
Mr. Joseph Bull, of St. Martin's
Parish, near St. Paul's Church, London
From the Time of his Birth, viz. 1711
to 1718, and 1719.



TO THE
Honourable the Lords of the Council
and the Honourable the Commons
in Parliament assembled
In Answer to a Resolution
of the House of Commons
passed the 14th of May 1718
That the Lords of the Council
and the Commons should be
informed of the Behaviour
of the said Mr. Joseph Bull
from the Time of his Birth
to 1718, and 1719.

T H E
Unpresidented Behaviour
O F
Mr. PEACH'S Church-Wardens.

HAVING given an Account of their *Articles* against me, which appear'd so absur'd, so malicious, and ill-grounded, that the Court took no Notice of 'em: I shall now present the Reader with the Chief of those *Articles* which the Court accepted against them, and have been prov'd to be true, upon the Oaths of two or three credible Witnesses.

*In Dei Nomine. Amen. Nos Thomas Paske—Ob-
jicimus & articulamus, &c.*

That you *Joseph Bulley* and *Joseph Martin*, Church-
Wardens of the Parish of *St. Petrox*, in manifest Breach
of your Duty, have, on several Sacrament-Days during
the Time of your Wardenships, deny'd the Chalice and
other Sacred Vessels to *Michael Peach*, the Party promo-
vent, Minister of the said Parish of *St. Petrox*: And that
you have also refus'd to provide any, or, at least, a suffi-
cient Quantity of Bread and Wine, for the Communi-
cants that have received the Blessed Sacrament in the
Church of *St. Petrox*; and that the same have been fre-
quently provided by the Party promovent himself, who
has from Time to Time expended, on this Occasion by
your Neglect, the Sum of twenty nine Shillings, altho'
due warning was always given in the said Church before
every such Sacrament, and personal Notice thereof to

The unpreſidented Behaviour

‘ you in particular, to the End you might find Bread and Wine for the ſame.

‘ That on *Eaſter-Day* laſt, the Bread and Wine which you had provided for the Sacrament were brought without the Advice and Direction of the ſaid Party promovent, whom you ought to have conſulted, and were naſty, unwholſom, and unfit for that Holy Uſe; for which Reaſon, the Party promovent himſelf, was forced to get a ſufficient Quantity of white Bread, and good Wine at his own Charges; That the Chalice, and other Sacramental Veffels, were then very filthy and unclean.

‘ That the Windows of the ſaid Church are not well glaz’d, and the Leads and Healings of the Church want Repair, by means whereof the Party promovent when Officiating, and the People when at their Devotions, are often diſturb’d and annoy’d by Rain and cold Winds.

‘ That you the ſaid Church-Wardens have with-held, and ſtill do with-hold, the Keys of the ſaid Church from the Party promovent, and have ſometimes refus’d to deliver them, when he has had Occaſion even to perform Divine Offices in the ſaid Church, &c.

As to theſe *Articles* my Adverſaries could not diſprove any Matter of Fact, for that was undeniably true: But in their *Allegations* to the Court they Answer’d,

1^{ſt}. In their thread-bare Objection againſt me and impudent Fling to their Dioceſan, That the Right to the Nomination or Election of the Curate of *St. Petrox*, is in the Pariſh, and the Biſhop never interſer’d or granted any Licence to any Perſon contrary to Cuſtom before this to Mr. *Peach*. This I take to be the Senſe of two tedious Paragraphs in their *Allegations*, the reſt do here follow *Litteratim*.

“ The pariſh of ſt. Petrox Dartmouth is a very ſmall
 “ pariſh and very poore, and tho’ there be ſome Lands appropriated towards the ſervice of the Church of ſt. Petrox water pipes &c, yett by reaſon of the decay of
 “ and the poverty of the Inhabitants there, the
 “ Lands

" Lands are fallen soe very much that they are become in-
 " capable of repairing the Church mending the water
 " pipes and providing Bread and wine and other necessa-
 " ries for the Camunion at the flower most usuall and ac-
 " custumary times of the year, but more especially soe of-
 " ten, as once every moenth to be provided which is the
 " occasion of Mr. Peache's commencing this action agt.
 " the said Wardens.

Here We may observe,

1st. What a strange sort of Christians my Church-War-
 dens are, who would abolish One of the Sacraments with-
 in their Parish: For the Parish (they say) is so *very poor*,
 that 'tis *incapable of providing Bread and Wine for the Com-
 munion, at the four most usual and accustomed Times of the
 Year.* But surely they are very singular in their Opinion,
 and are not like to gain many Profelytes, for I don't know
 One in the Parish, except Mr. Newman, and my Church-
 Wardens, and perhaps Mr. Prichard when he's secretly Ca-
 balling with them, that has open'd his Mouth against even
 a Monthly Communion.

2^{dly}, They talk of *other Necessaries* for the Communion
 besides Bread and Wine. Now by those *other Necessaries*,
 they can't understand the Chalice and the rest of the Uten-
 sels for the Sacrament, for these are already provided at
 their Hand, and are all in their Kind very good; and
 therefore, by those *other Necessaries for the Communion*,
 which, they say, the Parish by reason of its Poverty is in-
 capable of providing, (if there be any Sense in the Expres-
 sion) they must mean, either, that the frequent Admini-
 stration of the Sacrament will speedily wear out the Li-
 nen and Holy Vessels, so that the poor Parish of St. Petrox
 will not be able to raise any Money to buy New Ones; or
 else, That the Parish can't bear the Charge of having them
 so often wash'd and made clean: And this may be the
 Reason of that which otherwise looks so unaccountable,
 why my frugal Church-Wardens deny'd me all the Sacra-
 mental Vessels, as well as the Bread and Wine, and why
 Mr.

Mr. *Bulley*, upon his Refusal of the latter, being requested by the Clark in my Name only to grant me the Use of the former, answer'd in so much Anger and indecent Passion, "Go tell that Lubberly Rascal *Peach*, let him come to me himself, for I'll give thee no Answer.

3dly, Notwithstanding the loud Outcry they make upon my bringing a Charge upon the Parish by a Monthly Communion, as if they were like to be utterly ruin'd and undone thereby; the charge is so small, that each of my Adversaries do, undoubtedly, every Day spend more at the Ale-House, or at least in other idle Expences, than what their Proportion of Charges towards a monthly Sacrament will amount to in a whole Year. The Charge is so very inconsiderable, that I've several Times offer'd to defray it for twenty Shillings *per Annum*, which is but a Half Crown less than what *Martin* gave in to the Parish for the Charge of the Sacrament, when it was Celebrated only at (what they call) *the four most usual and accustomed Times of the Year*. 'Tis so far from being a Burthen to the Parish, that 'tis an Advantage to it, by raising yearly for the Use of the Poor four Times more Money in the Offerings, than what is expended yearly in Bread and Wine.

4thly, Whereas they complain of the Poverty of the Parish, by their Proceedings we may conclude, they do not believe what they talk, but do really think the Parish to be very rich. For a considerable Sum they have spent in a Brace of Mandamus's to get 'emselves Church-Wardens, in Order to plague their Minister, to ruin the Church, and to hinder the Parishioners from remembring their Blessed Saviour. Fifteen Pound they confess, they've paid to the Spiritual Court, to defend themselves (as they were pleas'd to say) against my unjust Prosecution of 'em, but really to defend themselves in the wilful and obstinate Neglect of what they had solemnly sworn to perform: Then their Attorney Mr. *Newman*'s Bill, Mr. *Bulley* declares, is as long as his Arm. All this they positively aver the Parish shall pay for, and have accordingly charg'd the Parish with it in their Accounts. These are Necessaries, which, they think, the Parish

is well enough able to maintain ; but to repair the Church, or to keep up the most solemn Part of Divine Worship and Communion (both of which might have been done with half the Expence of one of their Law-Suits) of these, they profess, the Parish is incapable to bear the Charge.

“ By reason of the Fall of the said appropriated Lands,
 “ are thereby become incapable in their produce to maintain and provide tha' aforesaid necessities, and repairs,
 “ The said Mr. *Bulley* and *Martyn* findeing the said Mr. *Peach* insisted upon and would have a monethly sacrament and the Church &c repaired and put in good order which at that time was much out of repair, for the reasons aforesaid desired the said Mr. *Peach* to make or that he would order to be made a publick declaration in the Church of such his intent or designe, and that then and therefore the said parishioners might have a meeting to consult wayes and meanes how to raise money enough to be added to the product of the said appropriated Lands for the discharging the same, which the said Mr. *Peach* refused and would not doe, nor suffer the *Clarke* to doe it, but ordered the said Wardens to get every thing soe done forthwith, and because 'twas not done imedately before they had a reasonable time for consulting the parish how to raise the same, the said Mr. *Peach* comenced this action.

That I commenc'd an Action against 'em in the Spiritual Court, before they had a reasonable Time for consulting the Parish, how to raise Money to repair the Church and defray the Charges of a Monthly Sacrament, is a most vile Falsity : For no Person in the World could have born their perverse, their peevish and contentious Tempers longer than I did, none could have demean'd himself with greater Fairness and Lenity toward 'em. The first Year of their Wardenships was near expir'd, before I Articl'd against 'em. After this, Mr. *Bulley* apply'd himself to my Lord Bishop and desir'd, that the Things I complain'd of, might be referr'd to some of the Neighbouring Clergy. I declar'd my Dissent to refer only the Particular Matters that were
 then

then in Dispute in his Lordship's Court, but heartily agreed to refer all our Differences from the Beginning to the End; in this Mr. *Bulley* at last pretended to acquiesce, and I gave him the Liberty first to nominate his Referees; after which I would nominate mine, but heard nothing more of the Matter. Yet to shew, how willing I was to compose the Difference, I suspended my Proceedings against 'em in the Court almost a Quarter of a Year. Seeing Mr. *Bulley's* Proposal for an Accommodation was only to delay the Time (which I always believ'd was his real Design) I mov'd the Court to proceed against 'em; some Time after which, Mr. *Bulley* indeed desir'd a Note to be read at Church, wherein a Parish Meeting was declar'd to be held "in order to make a Rate to defend against or maintain " Mr. *Peach's* Monthly Sacrament." This was all the publick Declaration they desir'd to be made at Church in Relation to the Matters they speak off: Let any indifferent Person judge, whether 'twas proper either for me, or the Clark, to read such a Note.

" The parish of St. Petrox Dartmouth is adjoyning to
 " and most of the parishioners very near to the parish
 " Church of St. Saviours Dartmouth which is a very rich parish,
 " and the sacrament administred there monethly,
 " and hath been so for a long time before the said Mr.
 " *Peach* ordered his monethly sacrament) and that when
 " the parishioners of St. Petrox received the sacrament out
 " of the said ffour usuall and accustomary times, of the
 " yeare, always or mostly received it, at St. Saviours
 " there being alwayes Bread and wine allowed and provided
 " sufficient for the same, and so have been the usuall and
 " common custome of both parishes.

Mendacem oportet esse memorem. Here, (if they speak any Sense) they affirm, That the Sacrament was Administred Monthly at St. Saviours a long Time before the same was Administred Monthly at St. Petrox, which Assertion let 'em reconcile, if they can, with what Mr. *Prichard* so often bruit-ed about the Town and Country; and they from him declar'd against me, in their Reasons to my Lord Bishop, viz.
 That,

That " Mr. pritchard haveing told him that it was your Lordships desire to have a monethly sacrament att St. Saviours, mr. peach discouraged mr. pritchard from the same, But the very next sunday (before mr. pritchard could discourse the Major and Chamber) mr. peach upon his own head gave Notice of a Monethly sacrament at Tonstall and St. petrox without mr. pritchards knowledge or privity ". They moreover affirm, That at St. Saviour's there was Bread and Wine allow'd and provided sufficient for the Parishioners of St. Petrox also. This may be true, at least, for that Year when Mr. Bulley and Martin were Church-Wardens for both Parishes. But I appeal to all the World, whether they did not shew a wonderful deal of Partiality, in providing Bread and Wine at St. Saviour's, sufficient, not only for the Communicants of that Parish, but likewise for those of St. Petrox (and, as I'm informed, allowing Mr. Prichard Wine enough beside) and yet were so unequal to me, as not to allow me the empty Vessels.

Thus I have consider'd their *Allegations*. Now, after my Church-Wardens had put in a Plea against the Jurisdiction of the Court, after they had obtain'd a Summons for my Personal Answer, upon Oath, to their *Allegations*, which tho' designed by them to create me Trouble, was a real Advantage to me; after they had us'd all the vexatious Shifts imaginable to gain time, and to put off the Proceedings of the Court; after above twelve Months from my Articling first against 'em, they were, at last, condemn'd by the Judge, in one Pound and nine Shillings for what I expended in Bread and Wine; and were also sentenc'd to pay seven Pound and ten Shillings for Cost; which, tho' a small Matter in respect of the Trouble and Charge I've been at to maintain my just Rights, and to keep up the Frequency of the most Solemn Part of Divine Worship and Communion, was as much as was properly taxable. But, notwithstanding this Sentence of the Bishop's Court, so clearly and so justly given against 'em, they were so impudent, as in their Accounts to the Parish, to call it an unjust Prosecution. But I perswade my self,

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the Bulk of the Parish, as well as the Consistory-Court, and every Body that reads these Papers, is fully convinc'd on which side the Injustice lies; and yet my Articles against 'em, and what I have elsewhere said in relation to 'em, is but a faint Sketch and Representation of their intolerable Misbehaviour in their Office. For during the whole two Years of their Wardenships, they have been continually studying to abuse their Minister, and have wilfully persisted in the Breach of their Duty, almost in every Particular, wherein it was possible for 'em to break it. For a considerable time they would not give Liberty to the Sexton to ring or toll the Bell, at the accustomed Hours both of Morning and Evening-Prayer, to give the Parishioners Warning to come to Church, which they always were extream solicitous to prevent. Nay, they themselves were so far from resorting to their own Parish-Church, to see good Order kept, to collect Briefs, and to perform the other Parts of their Duty, that during the two Years Term of their Office, they never were there but once, and then they made a Disturbance at Church, and affronted the Minister that officiated in my Absence. When they were pleas'd to allow me Bread and Wine, which was only three or four times a Year, there was seldom enough provided of either Species, so that at *Easter* and *Whitsuntide*, and all other *Solemn Times*, I was forc'd to have a sufficient Quantity of Bread and Wine ready at Hand, lest what they allotted me should be deficient. The Bread was always cut out into little Portions or Bits, by *Joseph Martin*; and tho' a Penny-Loaf out of which it was taken, was sufficient for above Fifty, what they allowed me, was sometimes not enough for Fifteen Communicants. The Bread being so divided by *Martin*, was constantly placed on the Holy Table by him, in the Morning, before I came to Church, and there left to be devour'd by Dogs, had they come where it was, which might have been very easily done, because there was no Body in the Church to look after it. This irregular Proceeding of *Joseph Martin*, I desir'd Mr. *Bulley*, in a Letter set down in the Beginning of this Narrative, to prevent: But, because

cause they knew it contrary to my Inclination, as well as to the *Rubrick*, which orders the Bread and Wine to * be humbly presented and placed on the Table by the Priest alone, they would not gratify me in this innocent, this reasonable, and legal Demand. So inveterate were they against a Monthly Communion, that they not only abus'd me by speaking all manner of Evil of me for Administring it, but they likewise hated and defamed those that receiv'd it at my Hand : It would be endless to relate particularly how they abus'd us both. They affirmed I gave the Sacrament to Papists, when the Persons they meant, never received in all their Life; and yet, if they had desir'd it, I declare, I would have Administred it to 'em, much sooner than to my Church-Wardens, For, I take 'em to be much honeste Persons, and far better Christians. They declar'd, That none of the Parish approached my Communion, but two or three poor People; and were so absurdly uncharitable as to say, they came there for Love of the Wine; and yet, if it were true, I affirm, That the poorest Body in *Dartmouth* has a Soul as precious as the Mayor of the Corporation; and if they approach the Lord's Table, merely for Love of a Drop of Wine, they do not do worse than those that do it, purely for the Sake of a Place of Profit or Trust, and seldom or never come there again, unless invited by the Mammon of Unrighteousness. The Windows were so badly glaz'd, that People, in the Winter especially, could hardly sit at Church, without endangering their Health; and tho' they mended a small Matter, yet that which was most needful to be repair'd, they purposely left undone; particularly, a great Breach in the Window, which, when I was in the Pulpit, was diametrically opposite to my Head, so that in the Winter, I generally contracted severe Colds, every time I preached. The Healings of the Church were, at last, so intolerably bad, that a great part thereof lay quite uncover'd, for above a Quarter of a Year together; during which time, those that were but a little curious of their Health, were afraid to come to Church.

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* See Dr. Nicholls's Exposition on the Common-Prayer.

After they had thus continu'd for two Years together, in the wilful Neglect of their Duty, they were, at last, contented to choose new Church-Wardens; which they did, partly, because they found the Parish-Stock deficient to maintain their wicked Quarrels against me, and partly, because they began to be weary of their Prosecution in the Spiritual Court; so that having quite exhausted the publick Money, in doing every thing they ought not, but nothing what they ought to have done, they were now glad to throw the Trouble of making good their Neglects, upon the new Church-Wardens. But here we are to observe, that one of the present Church-Wardens, whom they themselves elected and presented to the Court to be Sworn, is the same Person, they in their *Articles* against me to my Lord Bishop, affirm to be *a constant Voter with, and Favourer of the Dissenters*, and therefore they made it criminal in me, because I endeavour'd (as they said) to get such a Person Church-Warden. But let his Principles be what they will, they are infinitely better than the Principles of Mr. *Bulley* and *Martin*: For he with his Partner *, before they received a Farthing of the Parish-Money, cover'd those Breaches in the Healings of the Church, that happen'd in Mr. *Bulley's* and *Martin's* Wardenships, with Money laid out of their own Pocket. And again, when the Church was shatter'd by a Storm, they labour'd with all their Might to repair it, called a Parish Meeting to that End, and propos'd the making of a Rate; but Mr. *Newman* and the old Church-Wardens propos'd a Collection to be made about the Town by the Minister and present Church-Wardens; which at last the Parish consented to. This was project'd by my Adversaries, doubtless as a Snare to me, designing thereby to defeat the proper Method of repairing the Church by a Rate, and to make good their Plea to the Bishop's Court, viz. That the Parish is absolutely incapable of repairing the Church; or else, in case of my Refusal to have made the Collection, to throw a great deal of Odium upon me, and incense the Parishioners against me; and at the same time they thought,

* Mr. *Jeh n Dottin*.

thought, that a Collection about the Town would have signify'd nothing. But when they saw that the thing took, quite contrary to their Expectation, Mr. Bulley, Mr. Newman, Martin, and their Friend Mr. Prichard, all of the Parish of St. Petrox, gave not a Farthing, tho' some of the Dissenters generously contributed towards it. But to return to the present Church-Wardens: They allow me Bread and Wine, and all other Necessaries for the Holy Communion, as often as I think fit to Administer it. They have, according to my Desire, and the Directions of the Canon, fitted up a Chest in the Church for the Register, where it is now lodg'd. They give me no Disquiet in my Duty; but upon every proper Occasion, are very willing to assist me therein. In short, they in all Respects behave themselves, as if they were sensible of the solemn Oath they took at the Entrance upon their Office: But as for my old Church-Wardens, I shall leave 'em with this *Quere*, Whether a Man can possibly be guilty of Perjury, with Reference to a Promissory Oath, if he is not, who swears upon the Holy Evangelists, truly and faithfully to execute an Office; and yet performs Nothing of what he is by that Office oblig'd to, but quite the contrary.

The End of the Third Part.

23 AP 57

PART the Fourth.

Containing some further

ACCOUNT,

More particularly shewing,

That Mr. *PRICHARD* has been, and is,

THE

PRINCIPAL CAUSE

OF ALL

Mr. *PEACH*'s Late Hardships.

Totius Injustitiæ nulla est capitalior, quàm eorum,
qui cùm maximè fallunt, id agunt, ut boni vi-
deantur.
Cic. de Off. L. 1º.

*He hath put forth his Hands against such as be at Peace
with him: He hath broken his Covenant. The Words
of his Mouth were smother than Butter, but War was
in his Heart: His Words were softer than Oil, yet were
they drawn Swords.* Psalm 55. 20, 21.

*When he speaketh fair, believe him not; for there are
Seven Abominations in his Heart.* Prov. 26. 25.

PART the Fourth.

Containing some further

ACCOUNT

of the

THE

CAUSE



McPHERSON & Co. Hardships

TO THE HONOURABLE THE LORDS OF THE PRIVY COUNCIL
AND TO THE HONOURABLE THE MEMBERS OF THE HOUSE OF COMMONS
IN PARLIAMENT ASSEMBLED.

IN VIRTUE OF AN ORDER OF THE HOUSE OF COMMONS
PASSED ON THE 14TH DAY OF APRIL 1846
THE FOLLOWING ACCOUNT IS HEREBY LAYED BEFORE YOU

OF THE EXPENDITURE OF THE HOUSE OF COMMONS
IN THE YEAR 1846

T H E
Unfair Proceedings
 O F
Mr. P R I C H A R D.

TH O S E that have only had a superficial Knowledge of Mr. *Prichard*, will hardly think it credible, that a Man of such smooth and oily Expressions, who is so Complaisant, so Obliging, and stoops so low to every Body he meets, can be guilty of so much Baseness, especially to one of his own Order, as I have represented him to be: But those who have had a more thorow Knowledge of him, will easily believe I have spoken the Truth. As for my own Part, I cannot for my Life but think, That he is the greatest Enemy I have upon the Face of the Earth. Mr. *Bulley*, Mr. *Newman*, and *Joseph Martin* are a sort of more generous Adversaries, that declare their Enmity towards me whensoever they see me, by calling me *Rogue*, *Coxcomb*, *Lier*, *Damn'd-Fellow*, *the greatest Villain that ever was born of a Woman*; by shaking their Staff or Whip at me as I pass along, and swearing by God (as Mr. *Newman* did when a Justice of Peace) That *better Fellows than I have been hang'd*; so that they fairly give me to understand, I must expect no Quarter from them: But Mr. *Prichard* calls me, *Dear Sir*, several times in one Breath, he loves my Company so entirely well, That, if One will believe him, he's loath to part with it, earnestly entreats me to tarry till he breaks up, and he'll accompany me Home; (which if I had, I must have kept ill Hours, and gone Home in the Morning) and yet at the same time he utters these tender Expressions, is always

The Unfair Proceedings

as forward to do me Mischief, as the very worst of my other Adversaries. This (if any Body is not already convinc'd) is what I'm now about to prove.

At the same Time Mr. *Mayor** order'd me to quit the School, Mr. *Prichard* order'd me to quit his Cure, and this he did by a publick Messenger, the Town-Sergeant, without giving me the least Notice of it before, and when I thought we were really good Friends: He was only so kind as to give me a Quarter's Warning (the common Civility of Masters towards their Servants) during which Time I was to seek out a new Master. The same Day, I waited upon Mr. *Prichard* to know the Reasons of these his surprizing Proceedings; he was then much upon the wheedling Pin, laid hold on my Girdle, and assur'd me, not himself, but the Magistrates were against me, and therefore as a Friend, advis'd me to leave the Town immediately, this would look *Great* and *Brave*, and be a Demonstration to all the World, That I did not value *Dartmouth* at all, that I had many good Friends, and could get as good a Place as this, whenever I pleas'd: However, since I seem'd resolv'd to continue here, he would go with me to the *Mayor*, in order to make up the Matter. I thank'd him for the kind Offer, but indeed was afraid to venture my self alone with them, and therefore desir'd a Friend or two to go with us; this Mr. *Prichard* refus'd, notwithstanding promis'd to speak in my Favour to Mr. *Mayor*, which he did after this Manner. Sir, *Mr. Peach has been with me, and he seems very willing to comply. I gave him good Words, and exhorted him to be easie: And do you but give him the same Encouragement, and he'll soon rid the Town.* Mr. *Mayor* declaring he would have nothing do in the Matter, Mr. *Prichard* begg'd him to take it wholly upon himself; for he being a Stranger to the Town, could not bear it so well as his Worship. The Matter becoming publick, and being heartily griev'd at the Disturbance it made in the Town; I waited upon Mr. *Prichard* a second Time, told him, I thought he was sensible, what a sad Confusion the Town was in, by reason of our unhappy Difference, that I was afraid some of my Friends espous'd my

Interest

*Mr. Bulley.

Interest a little too warmly, and were too free in their Censures of him, whilst his Friends did the same by me; I therefore propos'd a Reference, since neither of us were like to be Gainers by continuing the Difference: Mr. Prichard reply'd with Scorn and Indignation, *I value not People's Censures, I'm above 'em all; I'm acquainted with Sr. Thom. P — and other Gentlemen: There are indeed a Parcel of Women talk and prate about the Town; but I'll cut the Tongues of 'em. I'm resolv'd you shall never tarry here. — You may go where you will, 'tis a wide World.* When I profess'd, I would tarry here by the Help of God, Mr. Prichard descended to his usual Smoothness, advis'd me to be quiet and make no Noise, and then he was confident the Matter would die of Course: He moreover told me, that the next Week he was to take a Journey and be absent for a Fortnight or three Weeks, and therefore desir'd me to Preach for him at St. Saviour's and take Care of Affairs; this I promis'd to do; Accordingly he takes his Journey, and notwithstanding his Pretences to me, when he came to Exon, he actually endeavour'd for another School-Master and Curate, declaring both Places to be void, and worth about seventy or eighty Pound *per Annum*.

After this, two of the Neighbouring Clergy *, mov'd by nothing but their own Charitable Disposition, put themselves to the Trouble of a Journey hither, in order to compose the Difference: But tho' Mr. Mayor † very heartily accepted their Mediation, Mr. Prichard declin'd it, as has been declar'd in my Answer to their *Reasons*. Some while after this, I waited on Mr. Mayor my self to know what he had to alledge against me: Mr. Mayor being then at his Garden, his Sister-in-Law Mrs. Barnard went out to him, and earnestly requested him to walk in, Mr. Mayor absolutely refus'd that; but bid her return this Answer to me, That *he had nothing to say against me, but Mr. Prichard had a mind to turn me off.* This is attested under Mrs. Barnard's own Hand, tho' Mr. Prichard was pleas'd to say to my Lord Bishop, That she had deny'd the Words. Then two very Eminent Clergy-Men || jointly sent a Letter to

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Mr.

* Mr. Osborn and Mr. Curtis. † Mr. Bulley. || Mr. King and Mr. Snell.

Mr. *Prichard*, exhorting him to compose the Matter, by referring it to some of the Neighbouring Clergy, otherwise it was like to be laid before his Diocesan, which would cause a great deal of Noise, and great Offence might be taken by such an open Breach between two Clergy-Men: Mr. *Prichard* in Answer to their Letter, only desir'd to be resolv'd in two Queries; Whether he was oblig'd to keep a Curate at all, or if so, Whether it must needs be Mr. *Peach*. Seeing Mr. *Prichard* utterly averse to a friendly Accommodation, I Petition'd the Bishop, That his Lordship would please, either to take the Matter into his own Hands, or to order it to be determin'd by the Arbitration of four Clergy-Men, each of us choosing two: Upon this, my Lord sent to Mr. *Prichard*, demanding the Reasons of his Proceedings against me, and by *what Authority* he thus Acted: Mr. *Prichard* in Answer told his Lordship, he would shortly wait upon him, and hop'd to give him Satisfaction as to what he had done in Relation to me: However, being a little startled at his Lordship's Letter, he in the mean time sent me a Paper, enjoyning me to acknowledge, I had not behav'd my self as a Curate ought to do, for which I was to beg Pardon, promise to do so no more, and further to oblige my self to Preach for him at St. *Saviour's*, eight *Sundays* in a Year, beyond the former Stipulation, and upon my subscribing this, Mr. *Prichard* would still entertain me as Curate. This was the only Proposal on his Part for an Accommodation, which was much of the same Stamp with that of Mr. *Mayor's*, a considerable time afterwards, in so many Words. "Whoever shall be found the
 " assessor shall make his acknowledgment of his faults in
 " the Guildhall. express his sorrow for the same ask pardon
 " of the several persons Justly offended and promise to doe
 " soe no more, and at his own Costs set at rights all the
 " Consequentiall disorders Costs and damages of such Mis-
 " behaviour". This Proposal indeed was more unmerciful than Mr. *Prichard's*, but both agreed, that if I would have a Peace, I should purchase it dear enough, and both were resolv'd to humble me with a Vengeance. Then we debated the Matter before my Lord Face to Face, where Mr. *Prichard*, after he had accus'd me with bringing up a
 Monthly

Monthly Communion, with refusing to preach for him once or twice at *St. Saviours*, which I was not oblig'd to do, and seeing that made no Impression upon his Lordship, he most furiously attack'd my Reputation with all the aggravating Circumstances that Malice it self cou'd invent: But his Charge lay only in those Instances, wherein I could have recriminated manyfold, both upon himself and upon others that at present I shall not name; but tho' I then forbore, purely to shew my Civility to him, and my profound Regard for the Ladies, I here declare, I shall not be so complaisant, if ever he deal so unjustly with me again. Then he fell at picking of Holes in my Testimonium's, demanding, why this and t'other Body's Hand was not to 'em (as if it were necessary for all the World to appear against him) tho' I dare challenge him to produce a better, or even so good Account of himself, as I did then to my Lord. But Mr. *Prichard* finding his own strength deficient, several Times declar'd, That to Morrow, if his Lordship pleas'd, Mr. *Mayor* would wait upon him, and he could Testify many ill Things of me; my Lord made no Reply to that, tho' urg'd so often: However, Mr. *Mayor* the next Day was actually at *Exon*, to reinforce Mr. *Prichard*'s Accusation, but waited not on my Lord, Mr. *Prichard*, I suppose, told him, 'twas to no purpose. The Event of this Conference was, what my Lord had before perswaded me to, *viz.* to stick wholly to *St. Petrox*, to which End, a Licence was already drawn, and his Lordship sign'd it before Mr. *Prichard*'s Eyes, at which, Mr. *Prichard* pull'd out the foremention'd Paper, in which I was to beg Pardon, &c. affirming, That, if I had set my Hand to it, there would have been no Occasion, either for himself or me, to have given his Lordship all this Trouble. My Lord asking me what I objected against in the Paper, I answer'd, against every Particular, but chiefly against begging Mr. *Prichard*'s Pardon, because I had not offended him. My Lord declaring there was no Occasion for begging of Pardon where there was no Transgression, or Words to the same Effect, Mr. *Prichard* seem'd willing to wave it, and affirm'd, the Matter should be all over, if I would only promise to Preach for him at the Town-Church, Six *Sundays* in

in the Year, besides what I was formerly oblig'd to do: I declar'd my Readiness to come to the old Agreement, but was unwilling to enter upon a new One, and so withdrew, being entirely satisfy'd with what his Lordship had done, and tho' all the World will think I had Cause enough, should have forborn all manner of Complaint against Mr. *Prichard*, had he let me alone in the quiet Possession of the School and Cure of St. *Petrox*: But alas! *Mordecai* stood yet in the Gate, and nothing would give Satisfaction but Destruction.

Not long therefore after we came from my Lord, Mr. *Prichard* lay Claim to the School, pretending as great a Right to it as to the Vicarage it self. A young Gentleman, by many fair and specious Promises, was drawn down from the University, and made his Curate; the Mayor and some of the Aldermen were got to Petition the Bishop for a Licence, for Mr. *Prichard's* Assistant to keep School; that proving ineffectual, Mr. *Prichard* waited again upon my Lord, and begg'd it: But to see the Power of Truth, Mr. *Prichard* forgot his Accusation against me to my Lord but a Quarter of a Year before, and declar'd my Life and Conversation to be unblamable, my Principles to be Sound and Orthodox, and he was pleas'd to add, that I was a good Scholar. Then came their *Reasons* personally offer'd to my Lord Bishop, by Mr. *Bulley*, Mr. *Newman*, and *Joseph Martin*; but all this would not do, the Event sheweth, that his Lordship thought their *Reasons* to be little Worth: And after this their long Muster-Roll of *Presentments*, which the Court took no Notice of, knowing them to be Malicious and ill grounded.

But the Trouble they give me abroad, is nothing to what I receive at Home, for this is incessant and without Intermission. For the whole Power of the Corporation which has been in my Adversaries Hands ever since the Difference began, is made use of like a petite Inquisition to torment me continually, in one kind or other. Even for omitting to read the *Act* against Swearing, because I had not the *Act* by me, Mr. *Bulley* took a most odious and unjustifiable Method to make me pay the Forfeiture. For he impos'd an Oath upon the Sexton, a poor Ignorant Fellow,

low, who neither understands the Nature of an Oath, and hardly knows how to distinguish the *Aet* when 'tis read from another Thing, yet he was examin'd, after he was forcibly sworn, and so made an Evidence against me: But by good Fortune, Mr. Prichard that very Sunday Preach'd at *Townstall* in the Afternoon, and tho he read the *Aet* in the Morning at *St. Saviours*, and is not oblig'd by the Words of that *Aet* to read it again, tho' at a different Church where there is no Prayer in the Morning; yet it seems my Adversaries understood that he ought to read it, which I thought they would, and therefore declar'd, That if I paid the Twenty Shillings Penalty, Mr. Prichard should do the like for omitting the same at *Townstall*, and the Matter succeeded according to Expectation, and got me off. But these are but slender Specimens of their Malice towards me, I proceed to greater.

When Mr. Bulley and Joseph Martin with-held the Keys of *St. Petrox* Church from me, so that I was sometimes barr'd from performing Divine Offices in the Church, as has been rehearsed in another Place; only for taking the said Keys from Martin's Boy, which I did without any Threatning or Hurt, as several credible Persons can Testify, I was Endicted for an *Affault* and *Battery*, the Boy about Sixteen Years of Age was induc'd to swear against me, a Jury of their own *Kidney* was *empanel'd*, and found the Bill, I was brought to stand as a *Criminal* before their Worshipful Bench, and I dare affirm, never a Church of *England* Minister was ever so outrag'd, affronted and insulted in any Court as I was in theirs. Those that did but speak in my Favour were threaten'd to be bound over, several Things utterly Foreign to the Endictment were laid to my Charge, and loaded with the most heinous Aggravations. This Prosecution cost me several Pounds, Mr. Newman declar'd upon the Bench, he should have been very glad, had it cost me Five Hundred, and therefore there being no trusting to their Court, I remov'd the Cause by a *Certiorari*, and so the Endictment was quash'd in the *Queen's-Bench*. Now a *Certiorari*, tho' chargable, was the only Expedient that could relieve me. For what Equity, what Reason, what Favour could I expect at the Court at *Dartmouth*,

month, which is so unmercifully manag'd by *Mr. Bulley* and *Mr. Newman*, One of whom has been either *Mayor* or *Justice* for several Years together, and are Dispotick enough over others? The Recorder who could easily have stopp'd their Proceedings, and who (if he know any thing of the Law) must needs know I was hardly dealt with, had never the Courage to withstand *Mr. Newman*, nor the Heart to relieve an opressed Clergy Man. Had I travers'd in their Court, and procur'd any Attorney in Town to have manag'd for me, this would but have expos'd him to *Mr. Newman's* Insults, and I should have had the Mortification of seeing a Friend abus'd for my sake, without doing me any Service. Had I retain'd a Counsellor to have pleaded for me, this they'd have render'd vain by adjourning the Sessions: So that had I travers'd the Action in their Court, I was sure to have had an unreasonable Fine set upon me, and tho' it was indeed in the Power of the *Mayor* to have mitigated the Fine, and this Favour I knew the then * *Mayor* would have done me, yet *Mr. Newman* (as he profess'd himself at the Hall) would have procur'd *Martin* to sue me for Damages, and so I should have been forc'd to pay *Martin's* Attorney *Mr. Newman* for counselling him to do me Mischief. I conclude this Matter with the Form of the Endictment, which being somewhat extraordinary (and no wonder because it was drawn by the Learned *Mr. Thomas Newman*) has afforded no little Diversion to every one that ever saw it, and understands the Nature of Endictments: Take it therefore exactly as follows:

" Burgus de Clif-	}	" Juratores p. Dna. Rna. sup. sacra-
" ton Dartmouth		" ment. sua. presentant Quod Michael
" Hardness & pa-		" peach de Burgopred. Cleric. quinto
" roch. de Toun-		" die Junij Anno Regni Dne. Nre. An-
" stoll.		" ne nunc Rne. magne Brittan. &c.
		" Decimo apud paroch. sancti petrocij
		" infra Burgu' prd. in quodam loco vo-
		" cati, under the Wall of Mr. South-
		" cotes stable Jacuit in insid. & ad tunc
		" & ibm. insidat. fuit quendam Ri-
		" chard Cranch Jun' & ipsum. Richard
		Cranch

* *Mr. Line.*

" Cranch ibm. vi & armis &c Insultum
 " fecit Verberaverit, Vulneraverit &
 " Male tractaverit Ita quod idem
 " Ricus Cranch Languidus existit ac de
 " Vita sua desperabat. vi & armis &c
 " & contra pacem &c

This Prosecution for civilly taking the Keys of my own Church, was scarce over, before they prosecuted me again for keeping the Register; which Prosecution, I believe, is without a President: But had I been faulty in the Matter, the Cognisance thereof does not belong to their Court, but wholly and solely belongs to the Courts Christian: But no matter for that, *Mr. Newman's* and *Mr. Bulley's* Government in their Mayoralty, is so arbitrary, that they can erect a *High Commission Court for the Trial of Ecclesiastical Causes*, whensoever they please. But here I must not forget to relate the various Ways they have us'd to get the Register from me, on purpose for *Martin* to be the sole Keeper thereof, to manage it as he pleases, and to suffer no Body to consult it, without paying an exorbitant Fee to him. For, first they made a ridiculous Complaint against me to my Lord Bishop for keeping their Register, as may be seen in their *Reasons*; then immediately after *Mr. Bulley* and *Martin* had got themselves Church-Wardens by their *Mandamus*, they came to my Chamber and demanded the Register of me: I told 'em, I would lodge it according to *Canon* with all my Heart, and have again declar'd the same, both by Letter and to their Face: But they were so far from complying with the * *Canon*, which is the only Law we have concerning the Register, and which orders it to be kept at Church in a sure Coffe, with three Locks and Keys, whereof one is to remain with the Minister, that they declar'd the Church was an improper place to keep the Register in. Afterwards, *Mr. Bulley*, or *Mr. Newman*, or both, would have Endicted me for keeping the same, at the Assizes; which, when it was propos'd to the Clark of the Assizes, he demanded of 'em, who should keep the Register

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* Canon LXX.

The Unfair Proceedings

gister but the Minister; told 'em, the Endictment would signify nothing: But in spite of Conviction and Reason, a Bill they would have preferr'd against me, which was done accordingly; but immediately thrown out by the *Grand Jury*. Notwithstanding, after so many Repulses, they knew how to succeed at last: For there is a *Knot of Taylors* in abundance, *Shoe-Makers*, *Black-Smiths*, and the like Professions in this Town, that meet *Mr. Newman* generally once or twice every Day at the Ale-House. These are his *Confidants* and *Intimados*; these he instructs in *Politicks*, how they are to manage Affairs, and order the *Leviathan* of *Dartmouth*; and they taking *Mr. Newman* for an Oracle of the Law, think, that by this often Converse with him, they understand more of the Law and the Duty of *Jurors*, better than the Gentlemen of the County. Of these the Jury (when *Mr. Newman* is Mayor) does mostly consist: And to be sure, they will find whatsoever Bill his Worship pleases to lay before them; for they know, that he being Town-Clark, gets by all Indictments; and some of the Money may, perhaps, go towards paying the Scot. Out of this learned Club therefore, what they call a *Grand Jury* was chiefly chosen, and a Bill was preferr'd against me for keeping the Register, which Bill they quickly found. This was at their *Michaelmas-Sessions* last was Twelve-Months; yet kept so privately, that I had no certain Intimation thereof, till the very Day of their *Easter-Sessions* following, when two Constables with a Sessions-Warrant were sent to my School to apprehend me for my Appearance at the Town-Hall. When I came there, with my Guard at my Heels, to take care I did not run away, I found two upon the Bench, who, tho' they seem so much at Variance in their Principles, yet now were good Friends, and both agreed to condemn me. For, taking the Liberty to sit (there being other Business a doing) *Mr. Newman* pronounc'd me *impudent* for offering to sit in the Face of the Court: That I was a *Criminal*, and ought to stand. To which I answer'd (knowing him so great a Pretender for the Doctor) That *Dr. Sacheverell* was so call'd *Criminal* before he was found guilty; at which, Counsellor *Martin Rider*, that profound Oracle of the Law, and our Worthy

Recorder, *harangu'd* upon me with his wonted *Expletives* of *Hem's* and *Hah's*, saying, that I had no need to mention Dr. *Sacheverell*, for if I were such a *Criminal* as he, I was indeed a great one. Mr. *Newman*, who, at my first naming the Doctor, said I profan'd his Name, now reply'd, That I call'd my self the Young Dr. *Sacheverell*; which Story (I suppose) he fram'd, to enrage the Recorder against me. Then I was scarce suffer'd to speak without being interrupted by Mr. *Newman*, and call'd *Liar* at every thing I said; and Jo. *Martin* himself had free Toleration to abuse me. After these, and a great many other Affronts unbecoming my Function and Order, I offer'd, that I would that very Day go to the Church and lodge the Register there, provided they would fit up a Chest according as the Canon directs. But Mr. *Newman* declar'd, I should bring the Register to his House; which I never intended to do, for then, questionless, it had been immediately (perhaps before my Face) deliver'd to *Martin*, who (as Mr. *Newman* says) is the properest Person to be entrusted with it: So that whatsoever Occasion I had to consult the Register, *Martin* would have impudently deny'd me, as he has formerly done, and there had been no other way to get it out of his Hands, but by a troublesome Prosecution. All this at their *Easter-Sessions* last.

At their *Michaelmas-Sessions* following, having got a *Certiorari*, I attended at their Court there to enter into Recognisance upon its Allowance: And even after the *Certiorari* was allow'd, Mr. *Newman* fell upon his old Rants, demanding when the Book would come out, that I said I would publish, whether I would make the Dedication to *Exeter-College* Quadrangle, where (said he) you us'd to get drunk, while others were at Prayer: Then after having declar'd, That I set up Altar against Altar, and Church against Church, he examin'd *Cartar* the Sergeant about the Presentment he sign'd, the Form of which, is set down in my *Reply* to their *Reasons*. The Occasion of *Cartar's* Examination was this.

About a Fortnight before their Sessions, having made some new Discoveries of the Baseness of my *Adversaries*, as to the said Presentment, I sent for *Cartar* to my Cham-

ber, and asking him several Questions concerning this Affair, he at first peremptorily deny'd his own Hand over and over. When I positively told him it was his Hand, he at last averr'd, that possibly it might, but he was sure, that something was foisted into the Presentment different from what he sign'd, because it was there express'd, that I was in *Drink* or *Fuddled*, which he could not say for the World; and he profess'd to Mr. *Bulley* the *Sunday* when he impos'd an Oath upon him, and examin'd him about this Matter, that I was as well for Liquor as he was that *Sunday* immediately after he came from Church. This Discourse I had with *Cartar* the Evening; and perceiving this *Censor Morum* was then really in *Drink*, and pretty much *Fuddled* himself, I desir'd him to come to my Chamber again the next Morning; which he did; but his Affirmations were much the same they were the Day before. Then I desir'd him, that (whereas the Presentment affirm'd, I was in *Drink* or *Fuddled*, which he now declar'd to be false) he would certify under his Hand, he knew no such Matter. This he declin'd, alledging, he could not subscribe to two things contrary to one another; but he seemingly express'd a great deal of Sorrow for fixing his Name to the Presentment, and heartily begg'd my Pardon. I told him, the best Demonstration of his Repentance, would be to undo what he had done: However, that he might not think I design'd to ensnare him, but only to vindicate my self in a Case wherein I receiv'd so much Wrong, I requested him only to testify, That the Presentment was not done of his own Motion; That Mr. *Bulley* wrote it, and gave it in to the Court: This he likewise refus'd, but instead thereof, to curry-favour with Mr. *Newman*, like a dangerous Fellow as he is, he either told Mr. *Newman* himself what had pass'd between us at my Chamber, or told it so, that it might come to Mr. *Newman*'s Ears. Indeed, whether he declar'd the whole or only part, or whether he made any false or malicious Representations of what I said, God and his own Conscience know, and I can but guess at. This is certain, that the Discourse I had with *Cartar* at my Chamber, and his divulging the same, occasion'd Mr. *Newman* to examin him about the Presentment at the Hall, and

and there to affirm, that I endeavour'd to perswade *Cartar* to take a false Oath, and therefore would endict me for suborning of false Witnesses.

These were the Transactions at their Sessions the first Day, and tho' I had nothing to do but to enter into Recognisance on Account of the *Certiorari*, and to give Security for bringing down the Trial at the Assizes, which might have been done almost in a Moment of Time, yet Mr. *Newman* to shew his Authority, to create me Trouble, and to give me another *Jobation*, made me attend the next Day at the Hall, where the Scene of my Affairs open'd with Mr. *Newman*'s imposing an Oath upon *Cartar* (as Mr. *Bulley* had done before he got him to sign the Presentment) and examining him thereupon, whether I was *Drunk* at the Visitation; but all he could get from *Cartar* was, That he could not say I was *Fuddled*, but only *Merry* at the Visitation as all the rest of the Clergy-Men were. He likewise declar'd the Day before, that he knew nothing of the *Presentment*. Then Mr. *Newman* would have sworn the other Church-Warden, who was drawn in to sign the *Presentment*, but he declar'd 'twould be to no purpose for Mr. *Newman* to do it; for tho' he saw me in Way coming Home from the Visitation, he couldn't perceive me to be the least concern'd for Liquor; he moreover affirm'd, that Mr. *Bulley*, who then sat upon the Bench, wrote the *Presentment* on a Sunday. The Taylor, who in another Place, is said to come from the Visitation, so much intoxicated, as several Times to fall from his Horse, and whom my *Adversaries* would have perswaded to swear I was *Drunk*, profess'd in the Court, that he could not say I was *Drunk*, but very honestly and very ingeniously own'd he was *Drunk* himself. So that the Mystery of Iniquity concerning the *Presentment* was now reveal'd, and that by which Mr. *Newman* design'd to Defame and Scandalize me, tended to clear my Innocence, to shew his Rancor and Malice, and was an evident Proof of what he was pleas'd out the Abundance of his Heart to speak in the open Court, That he would take the minutest Occasion to ruin me.

'Twould tire the Readers Patience to relate all the Abuses I receiv'd at the Hall. Mr. *Newman* there declar'd
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that I went to Church to serve the Devil; That I was the worst of Clergy-Men, call'd me Lier, Villain, Rascal, &c. and to justifie all these Insults, affirm'd, he had Authority to abuse me (he meant, I suppose, he was a Justice of Peace, and as such it behov'd him to break it, to swagger and call Names, and behave himself quite different from a Gentleman, or a Person of tolerable good Breeding) and when it was said by a Gentleman there present, that I was a Clergy-Man of the Church of *England*, a Master of Arts of the University of *Oxford*, and therefore ought to have better Treatment, he was pleas'd to overlook all these Considerations, and by Way of Scorn and Contempt, to say, That *Mr. Smith* and *Mr. Prichard* were my Masters; That I was but a Servant to them and to the Town. When I declar'd; I had a Gentile and Liberal Education, and was never a Servant in my Life, *Mr. Recorder* was pleas'd to urge his* doughty Argument against me, That I was a Servant to the Town, because I receiv'd a Salary from it. The Truth is, the Scavenger, who, at the same Time, was presented for a common Drunkard and a common Swearer, had better Usage at the Hall than I had; for *Mr. Newman*, was so far from giving him an ill Word, that he spoke in his Favour, and I think, *Mr. Recorder* treated him as respectfully at least as he did me.

In Reference to these, but chiefly to former Abuses, particularly to those I receiv'd concerning the Register, I declar'd, I had Barbarous Dealings, which conscious *Mr. Newman* applying to himself, affirm'd, I affronted a Justice of Peace in the Execution of his Office, and therefore protested, he would bind me over to my good Behaviour. When all declar'd against this, he was at last so merciful and

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* I call it a doughty Argument. For by the same Logick, *Mr. Recorder* himself is but my Fellow-Servant, since besides Meat and Drink and other Perquisites, he receives Wages, or a Salary from the Town, every Quarter, at least every Time a Sessions is held, for the Service he then does. But he that would see the Absurdity of arguing Clergy-Men to be Servants on Account of their receiving a Salary, let him consult *Mr. Collier's Essay upon Pride*.

condescending, as to say, he would forgive me, provided, I would beg his Pardon, and acknowledge, I had spoken indecent Words; which when I refus'd to do, *Mr. Recorder* pronounc'd me stubborn and obstinate, and affirm'd, I had all along shewn my self to be so. But I appeal to all the World, whether my saying I had Barbarous Dealings, was not a very modest, a very soft, and inoffensive Expression, especially when I spoke the Words, not with respect to *Mr. Newman's* Dealings in particular, as to the Proceedings of my *Adversaries* in general; not so much with Respect to the Hardships I then receiv'd, as to former Ones, and therefore not to him at all as a Justice of Peace, but as a private Person. Let the World judge, whether I ought not to be very cautious how I beg Pardon, when 'tis propos'd for no other End but to ensnare me, when the Bishop himself declar'd, he would not have me do it, in case I had not committed an Offence, and when all my cruel *Enemies*, *Mr. Bulley*, *Mr. Newman*, and even *Mr. Prichard* have made so many Attempts to draw me into it, with a manifest Design to get me to condemn my self, and my own Conduct by such a publick Acknowledgment, and so to throw all the *Odium* and *Blame* of our unhappy Difference upon me. And that *Mr. Newman* had such an ill Design in the Business I'm speaking of, was evident to me from his appearing so very fond of my begging his Pardon. For he urg'd me to't again and again, after *Mr. * Mayor* had as often diverted the Discourse to other Matters. He endeavour'd to entice me to't by fair Methods, and to terrify me into it by foul. He made as tho' the speaking a Word or Two by Way of Acknowledgment, would put an End to all the Difference between us: Nay, when I affirm'd, I had spoken nothing amiss and therefore would not beg Pardon, or any Thing like it, tho' he profess'd, he could not put up the Affront, unless I express'd my Sorrow for the same, and therefore must bind me over to my good Behaviour, yet he was still so kind, as to declare, that if I would enter into Recognisance for my Appearance at the next Sessions, he would take my own Recognisance,

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* *Mr. Rockett.*

a Favour he never granted me before: But when I protested, that I would neither enter into Recognisance, nor beg his Pardon, then he was all over Storm, Thunder and Tempest again, declaring, that *Phil. Atherton* had the Liberty to sit in the Hall with his drunken Companions about him, but he would take care to set me fast enough, that is, he design'd to have kept me in their Kennel of a Prison, which is enough to poison a Man with Stench. But after all these Menaces, after my Commitment was order'd to be drawn and Part of it written, either *Mr. Newman's* Courage fail'd him; or else he began to consider a little in the midst of his Rage and Fury, for the Sessions was adjourn'd to the *Monday* following, and from that Hour to this I have heard nothing, either of begging Pardon or Imprisonment: But I must not forget *Mr. Newman's* finishing Speech, which he made just at his going out of the Hall, to a Gentleman * who there appear'd a kind Advocate for me. "Had I a Dog as bad as your Friend *Peach*, I'd hang him.

Again, at this present Time, I stand Endicted at the Assizes, on Account of the Register: For when my Adversaries saw (as I intimated before) that the Grand Jury would not find a Bill for a Minister's keeping the Register of his own Parish, they were resolv'd to make it hold at the last, and therefore now added a new Clause to the Bill, viz. That I deny'd to give a Copy from the Register. *Mr. Bulley*, *Mr. Newman*, and *Joseph Martin*, were the Witnesses: The God of Mercy forgive 'em all. They are very resolv'd Swearers indeed. That the two latter are so (and I suppose, the former will not go behind 'em upon any Occasion) appears plainly, from the following Relation, which I had from a Person, that profess'd, he would make Affidavit of the Truth of it. About *August* last, *Mr. Newman* being then Mayor, and wanting a Dose of Claret to regale himself and his Friends, he came to the Custom-House, and declaring, That "the Duty upon French "Wines ran Damn'd high." He demanded whether he could not have a Parcell of French Wine enter'd under the Denomination of *Viana*; but when this was deny'd, he propos'd this notable Expedient to have it done, viz. That

Joseph

* *Mr. Strode.*

Joseph Martin should swear, that the *French was Viana-Wine*; this he earnestly solicited for, and undoubtedly his trusty *Voucher Martin* would have sworn it to his entire Satisfaction, had it been permitted. But to return to the Endictment: Tho' the Bill was found against me at the *Lammas-Assizes* last, yet I knew nothing of it till the *Saturday* immediately before the *Easter-Assizes* following, at which time, two Constables came into the House where I boarded, about Nine a Clock in the Evening, as I was preparing my self to go to Bed, with a Warrant to carry me before one of Her Majesty's Justices (of the Peace), there to give sufficient Security for my Appearance at the Assizes. This most unseasonable Time my Adversaries made choice of (omitting other obvious Reasons) to discompose me for the *Sunday*. And doubtless it rejoyc'd 'em not a little, that they had forc'd me to take a Journey on *Passion-Week*, and oblig'd me to attend at the Castle of *Barn*, where they hop'd to have got me to stand as a Criminal among those Malefactors that were then try'd for their Life and afterwards hang'd, of which Number they'd have been very glad to have seen their Parson. But they were disappointed in their Hopes. For there is an infinite Difference, between the Gentile and obliging Deportment of the Clark of the Assizes *, and the rude and tyrannical Behaviour of the Town-Clark of *Dartmouth*: For, whereas the latter never treated me with half the Civility that he does a Dog, the former had so much Respect for my Person and Function, as to get me excus'd from Appearing at the Crown-Bar, and was so kind, as with that of a Gentleman who waited upon him with me, to take my Recognisance for traversing the Action at the next Assizes.

Thus by their Endictments, and other BARBAROUS Methods (for 'tis a proper Word and very applicable to my Adversaries) they extort what Money they can out of my Pocket, and at the same Time keep in their Hands almost all the Money that should come into it. The School-Salary has not been paid me these four Years, and all this while they unfairly, not to say sacrilegiously, withhold a

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Benefaction,

* *Harry Parker*, Esq;

Benefaction, one Dividend of which belongs to me as I'm Minister of *St. Petrox*, and another as I'm School-Master of the Town; only Mr. *Lane* in his Mayoralty was so kind and so just as to pay me the Benefaction, tho' much against their Will, and not without their Censure and ill-words. But tho' they detain from me all the certain Income I have in the World, Mr. *Newman* would lately have tax'd me to the Poor, otherwise he told the Assessors, the Rate should never be sign'd. Afterwards indeed, when he saw the Thing would not take, and that if I had refus'd the Payment (as to be sure I would) I had nothing to distrain upon but my Books or Canonical Vestments, he was pleas'd to declare, that he was for Peace, but alas! Even after this most Gracious Declaration, I have seen nothing but War from his Worship.

And they do not only abuse me in Person, but to discourage me the more, and to add greater Affliction to my Trouble, they are almost as outrageous against my Friends, or those that do me the least Act of Justice. Mr. *Whalley* Surrogate of the Arch-Deacon's Court at *Totness*, for coming to *Dartmouth* to adjudge a Controversy about the Election of Church-Wardens for *St. Petrox*, was not only most insolently treated in Person, as has been related in another Place; but Mr. *Bulley* had the Confidence to traduce him in a Letter to his Arch-Deacon, now the Lord Bishop of *Rocheſter*. For, having said in that Letter, That "Mr. Michael Peach preaching Minister of *St. Petrox*, designing to make a division in the parish and a Schism in the Church, as he hath done in the whole Corporation, sote up a new Election for a Church-Warden in the house of one Mr. *Josias southcote*." He afterwards declares, That Mr. *Whalley* "came hither on a party Cause, and rather to assist Mr. Peach in the division He has made in the parish, than to swear in the proper officers to their places." That if Mr. *Whalley* "had regarded Justice, he would not have sate with Mr. Peach a Carouzing at Mr. southcotes all the after noon, in firing guns &c. till that fire broak out into a flame and ended with an affront to mr Justice Newman." Thus 'tis evident, That those who have more Conscience, than to act against me, Right

or Wrong, must expect to be wounded thro' my Sides, and the very best Things done with the purest Prospect of doing Good, shall be perverted by my Adversaries into some ill Purpose and Design, as this of Mr. *Whalley* was. For the principal End of his coming hither (as he himself declar'd) was, in Hopes, to be the happy Instrument of composing the Difference between Mr. *Prichard* and my self: Accordingly Mr. *Whalley* in the Presence of us both, spoke to Mr. *Prichard* about the Matter, but Mr. *Prichard* made a Shift to frustrate this laudable Design, by telling Mr. *Whalley*, that there was no Difference between us, and that he had done me no Hurt: And when I declar'd, that he had hurted both himself and me, in being false to his Word, and the solemn Agreement he had made with me, then it was that Mr. *Prichard*, to the Surprize of all the Company, let drop this wise and honest Expression which I mention'd elsewhere. *My Hand and Seal signifies not a Farthing; I knew the Agreement was not good when I sign'd it.*

Another Clergy-Man being so kind as to Preach for me when I was at *Oxford*, Mr. *Bulley* and Mr. *Newman*, sneak-ingly and cowardly enough, took this Opportunity to re-instate *Martin* in the Clark's Seat. But here *Martin* saw plainly how much he was belov'd; for when he sung, not one Soul in the Congregation (tho' very numerous) joyn'd with him, but one Man and one Woman, who after a Line or two, left him to bellow by himself, to the great Vexation of Mr. *Bulley* and Mr. *Newman*, and the Laughter of all the Church beside. But what is most remarkable, *Martin's* Impudence now fail'd him; for naming three Staves to be sung, his Confidence held out to sing but three Verses. After Sermon, my Friend preparing to go to another Church, whither he was to Preach a second Time in the Afternoon, Mr. *Bulley* told him, he ought to stay and hear the Poor-Rate read, at which officious *Martin* laid an Embargo on him, put fast the Door, and kept him in the Pew, so that after two Attempts to get out, he was forc'd to ride over the next Seat, for which Mr. *Newman* abus'd him in such scurrilous Language as he usually bestows upon me.

In like manner, those that go to my Church, are look'd upon with a more evil Eye than those that go to the Meeting; they are narrowly watch'd and observ'd, and the very next Opportunity that comes, are put into some troublesome Office, or are molested in one kind or other: To be call'd *Schismatick, Factionous, or Low Church-Man*, is a small Matter. Those that receive the Holy Sacrament at my Hands, they vilify, and bear an implacable Hatred against, because they keep up a Monthly Communion, which they endeavour to bring to Nothing; by all the detestable Arts their profane Imagination can invent. They affirm, that None of Character and Reputation Communicate with me; That some are *Recusants*, some *Drunkards*, and some worse: Nay. Mr. *Newman* affirm'd, that there was Wine enough allow'd me by the Church-Wardens to make the Communicants all Drunk, so little Reason had I to complain, that they did not provide me a sufficient Quantity of Bread and Wine. To draw down the Curses of the Poor upon me, and to get 'em to mob me, they keep from them their Weekly Pay for several Months together, and if they complain to their Worships, they tell 'em 'tis my Fault; declare I am Mayor, Justice, and every Thing in *St. Petrox*, and therefore advise 'em to go to my Chamber and pull me out, throw me down over the Cliffs and break my Neck. If there be any Charity-money distributed within the Parish, those that deserve it best, and are most frequent at their own Church, have little or Nothing; whilst those are mostly consider'd, that go to Mr. *Prichard's* Church, or to none at all.

Thus they labour with all their Might, to incense the Parishioners against me. Hence there is never a Parish-Meeting but they make it their Business to slander and vilify me; accuse me as the Author of all the Disorders committed in the Parish, when 'tis all owing to themselves. Foolish or insinuating Notes are sent to be publish'd at Church, and because they are not read, they complain, I bring a Charge upon the Parish, by forcing them to publish by the Cryer what might be done at Church; and the better to carry on the Matter, the Cries are usher'd in with this Introduction. "Whereas Mr. *Michael Peach* would not suffer

“ suffer a Note to be read at Church, this is to give
“ Notice &c.

Thus Mr. *Newman* has, by sundry Methods, endeavour'd to bring me under the Displeasure of Mr. *Lane*, in his Mayoralty, and at other times. Take one Instance, among many, for a Sample. Mr. *Newman* made him believe, 'twas absolutely necessary for the Poor-Rate to be publish'd at Church, otherwise it could not be sign'd; and that it ought to be done by the Minister, or at least by his Order. Hence the Rate was solemnly brought to my Chamber by Mr. *Prichard's* Clark, on a *Saturday* Evening, at Eight a Clock, with an Order from Mr. Mayor * and Mr. Justice †, to have it publish'd, my Refusal to be concern'd therein, was interpreted as a great Affront to the Mayor, who always carry'd himself so respectfully towards me. Some time after this, Mr. *Newman* at the Town-Hall, rudely flung the Rate to me, requiring me to read it at my Peril. I remonstrated to Mr. Mayor, that I was under a *Dilemma*, since the most considerable Gentleman in the Parish, and my very good Friend, was against the Publication, and therefore begg'd he would excuse me from being concern'd in the Matter, and that he would not oblige me to command the Clark to publish the Rate, since that would be deem'd as done by my Order, and so would procure me the Displeasure of the Gentleman, my Friend: That any of the Parish-Officers, or whom they pleas'd to direct, might publish the Rate with all my Heart: To which Mr. *Newman* reply'd “ Ay, “ that is it you'd have, wou'dn't ye, get 'em to publish “ the Rate, and then whip! an Excommunication will “ come out against 'em for speaking in the Church. Thus “ you excommunicated *Joseph Martin*. You are for send- “ ing People to Hell in the Lump: Parsons are so mer- “ ciful”. But notwithstanding Mr. *Newman* is so unwilling, that the Clergy should enjoy the Power of Excommunication, which certainly belongs to 'em, and to none beside, he and his Friend *Tin*——I would be glad to have it in their own Hands: But then Wo to the Clergy. We, and perhaps none but we, should have their Anathema's very plentifully distributed among us; and tho' what they

* Mr. *Lane*. † Mr. *Bulley*.

they thus bound on Earth, could never be bound in Heaven, yet to be sure, we should feel all the Temporal Inconveniencies thereof with a Vengeance. *Tin* — I has declar'd his Good Will towards us in his Writings; Mr. *Newman* is indeed incapable of shewing himself the same Way, but he has done it plainly enough in Words; for thus he averr'd publickly, That if the Power of Excommunication were in the Hands of the Mayors of Corporations (and undoubtedly he wishes it were so with all his Heart) he would first exert it upon his Parson. But to proceed:

About a Fortnight after this, Mr. Mayor himself came out to the Church with the Rate, and order'd the Clark to publish it. The Clark asking of me what he should do; I answer'd, what he pleas'd, and immediately went out of the Church: Upon which the Clark excus'd himself, alledging, he could do nothing without my express Order; and so Mr. *Newman* gain'd his Point. For tho' I order'd the Clark to publish the Rate the Sunday following, purely for Peace-sake, and to shew how very unwilling I was to disoblige Mr. *Lane*, who is an honest Gentleman; yet, tho' he is so kind as to forgive me, and has since conferr'd on me several Favours, he will not be perswaded, but I affronted him heinously. But surely Mr. *Newman*'s giving it for Law, that the Poor-Rate ought to be read at Church, was either a design'd Imposition upon us both, or else he shew'd himself a Bungler at his own Profession; for there is no Law in being, that requires the Rate to be publish'd at Church, either by the Parson, or Clark, or any other Body. And indeed, to me it seems an indecent thing to have it done: 'Tis a Blending of Temporal with Sacred Matters; it makes People immediately to forget what they were about; and disposeth those that think themselves over-rated, to murmur at, to censure and revile the Assessors, as soon as ever they come out of Church; nay, perhaps in the very Church.

Thus I was censur'd, as being in Confederacy with the Rector of *Newton-Ferrers* for bringing a Charge upon the Parish: The Occasion of which Censure being not a little comical, I shall here relate. A young Fellow of *St. Petron* having got a Woman of *Newton-Ferrers* with Child, he was appre-

apprehended and carry'd before a Justice of the Peace, where (after the Confession of his Crime, and the Justice's telling him, he should either marry the Woman, or be sent to Bridewell) he chose to marry the Woman; but soon afterwards ran away, by which the Woman and her Bantling became chargeable to St. Petrox. Upon this, Mr. Newman, our then Mayor, whose Head is very fruitfull in inventing Stories to the Prejudice of the Clergy, among other Calumnies declar'd, That the Fellow mention'd above, was forcibly marry'd, whilst the Parish-Officers held him fast; and therefore Mr. Newman, out of Revenge to the Parson, would have the Bastard call'd *Hingston*, which is the Surname of the Rector of *Newton-Ferrers*, who indeed marry'd the Pair; but with the greatest Caution and Regularity that could be. Hence, when the Child was brought to St. Petrox to be Baptiz'd, and I demanded the Name, one of the God-mothers very readily answer'd *Hingston*. I asking of her, how she came to call the Child by that Name, she, and another Person there present, affirm'd, 'twas the Order of Mr. Mayor. I thought indeed, that if his Worship was so fond of having the Name of the Child, he ought to have stood God-father himself, and therefore order'd a more proper Name to be given; which at last was done, and the Child was call'd *Thomasin*. Now, because I would not agree to abuse a Brother of my own Order, and a Worthy Clergy-Man; and because I would not be accessory to the prostituting the Ceremony of Naming the Child in the Holy Office of Baptism, purely to serve the base and malicious Ends of Mr. *Thomas Newman*; he made such a strange Representation of the Matter, that some did really think I was in a Cabal with Mr. *Hingston* to bring a Charge upon my own Parish. Nay, some that were no Ill-Wishers to me, openly declar'd, That I was to be blam'd: That Mr. *Newman*, tho' my Enemy, yet as Mayor of the Corporation, ought to have been gratify'd before the Parson of *Newton-Ferrers*: And I was further told by some, that I should be prosecuted for refusing the Name which first was given at the Font. Some People may think, that Stratagems so odly contriv'd as these, to bring upon me the Displeasure of
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my Parishioners or Friends, can do me no Hurt: But I that feel their Effects best, do find, that they sometimes do me a great deal of Mischief, and my Adversaries find it so too; otherwise they'd never be at such Pains as they are, to bring me into these kind of Dilemma's; neither would they be so industrious in forging so many Stories, and putting such ill Constructions upon my Words and Actions, even those that are never so innocent, or well-intended by me.

Mr. *Prichard* will be ready to ask, What are these things to me? I am not responsible for 'em. But are they not all done for his Sake, and upon his Account? Would they have given me any Trouble at all, had not Mr. *Prichard* broken his Covenant with me, his Faith, his Promise, his Friendship, and every thing that is solemn and obligatory? Did Mr. *Prichard* ever reprove his Friends that do me this Injustice, this Wrong? Or, is he not extreamly well pleas'd with all these Barbarities, hoping, that at last they will tire out my Patience, and force me from hence? Is he not deeply concern'd in most of these things? Or, may there not a Parallel be drawn between his and their Actions? For,

Do my other Adversaries endeavour to diminish my School, nay, to take it quite away, and rife me of the Salary? Mr. *Prichard* does the same. Thus he profess'd in the Presence of several Persons (some of whom had Children at my School) that it would be better for my Scholars had they another Master. Thus he declar'd, he did not question but the Bishop would grant his Curate a Licence for the School, and he had Interest enough with his Lordship to prevail upon him to take away mine. A double Iniquity this, to say no worse. For, *First*, It contains a manifest Reflection upon the Bishop, in supposing his Lordship would be so severe (I might say unjust) to one of his Clergy, as to revoke his Licence for no sufficient Reason, but purely to gratify the Avarice and Spite of another Clergy-Man. *Secondly*, It discovers an unjust, a Cruel and Barbarous Design in Mr. *Prichard*. For, had the thing been effected, the Cure of St. *Petrox*, Mr. *Prichard* knew very well, must have fallen of Course,
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it being without the School incapable of maintaining me. I must have resign'd my School, with Shame and Dishonour, to a Person younger than some that have been my Boys, and have been whip'd by me; to a Person (I speak it upon good Grounds) not so learned as some I have sent to the University. Thus, with Scandal and Disgrace, I must have left *Dartmouth*. Mr. Prichard, to justify his Proceedings, would have given some Reasons for 'em, which, to be sure, would have been, *Immorality, Carelessness, ill Management, Ignorance*, and the like. The Bishop's depriving me of the Licence, would have added Strength, and Infallibility almost, to all these Aspersions; and so I should have pass'd current throughout the World for a Rake and a Blockhead; and from thenceforth should have been adjudg'd, not only absolutely unfit to keep School, but scarce worthy of a petite Cure. Rather than this should have happen'd, I should have thank'd Mr. Prichard, had he employ'd his trusty Friend *Martin* to have knock'd me on the Head, for this would have put a full Period to my wretched Life.

And Mr. Prichard has express'd his Evil Designs against me as to my School, not only in Words, but in Actions too. Thus the Gentleman that before was said to have been drawn down from the University by Mr. Prichard, was made to wait here for above a Quarter of a Year, to dispossess me of the School and Salary; and when he could not obtain a Licence, Mr. Prichard perswaded him to teach School without it: But the Gentleman, tho' so young, was wiser and more regular than Mr. Prichard would have him to be. Thus, he has since invited several Persons to be his Cúrate, with a manifest Design to screw me out of the School: But none would accept of his Invitation, but his Nephew, and indeed he seem'd the fittest Person for his Purpose; for having had his Education at a Schismatical Seminary, Episcopal Authority, would doubtless have had but little Impression upon him; and since the School in which he was bred, taught him so much Learning as he pretends to be Master of, without the Bishop's Licence,

he would very easily have been perswaded to have done the same. To this End, Mr. *Prichard* labour'd with all his Might to get him ordain'd, and was actually upon the Spot at *Exon*, in the *Ember-Week*, to assist him therein. The young Academick of *Taunton* declar'd at an Ale-House near *Dartmouth*, where he lay all the Night, That he was to be Curate to his Uncle *Prichard*, and School-Master of this Place; That he would teach Writing, and Arithmetick, and *Latin*, and *Greek*, and *Hebrew*, and I know not what. But alas! after this Scheme projected for the Monopolizing to himself the Teaching of so many Languages, notwithstanding the vast Interest of the Uncle with a certain great Man, and the Nephew's being so top-ful of Learning, after two Attempts to get into Holy Orders, he was as often repulsed by the Bishop of *Exon*, tho' indeed another Bishop (I'm inform'd it was *G* — Bishop of *S* — *m*) had a better Opinion of the Man and his Education, and ordain'd him at last; after which, he was an *Usher* at *Modbury*: Why he did not set up a School at *Dartmouth*, as he first intended, I know not. But,

Do my other Adversaries vex and afflict, and in a manner persecute me for Administring a Monthly Communion, Mr. *Prichard* certainly was the Original Cause, by inventing that most malicious Calumny, That *I discourag'd him from a Monthly Sacrament, but brought it up my self, before he could discourse the Mayor* (the pious Mr. *Bulley*) *and Magistrates about it.* Hence he's, in a great Measure, guilty of that long Train of Evils consequent upon this Accusation. He's guilty of all the Offence and Scandal it has given to several scrupulous, but well-meaning Persons, who for a long time could not receive the Holy Sacrament from his Hands. He's guilty of all those profane Jest's my Adversaries have put upon this most Sacred Institution of the Son of God himself. He's guilty of all the Blasphemous Expressions they have utter'd upon this Occasion; such Expressions as made the Hearers thereof to tremble, and consequently are too horrid for me to relate. He's guilty of all the Disquiet they

they have given me, all the Charge they have put me to, all the Reproaches they have loaded me with, all those Volleys of Curses they have discharg'd at me for Administring a Monthly Communion. This is plain: For, as I celebrated a Monthly Communion above three Quarters of a Year, without any Censure from Mr. *Prichard*, so my other Adversaries gave me no manner of Trouble about it, till Mr. *Prichard* disagreed with me, and invented the Calumny mention'd above; and immediately thereupon, Mr. *Bulley*, even before he was Church-Warden, sent *Martin* to tell me, the Parish would not allow me Bread and Wine for a Monthly Sacrament; and from hence commenc'd all the Troubles they created me for Administring the same. And indeed, had not Mr. *Prichard* abetted my Church-Wardens, had he not given 'em *Achitophel's* Counsel, had he told 'em 'twas my Right to have Bread and Wine provided at the Charge of the Parish, as often as I thought fit to celebrate the Sacrament, as every honest Clergy-Man would have done; I can't imagine the Church-Wardens would ever have oppos'd me, in a Matter, which from the *Rubricks* and *Canons*, is so clear against 'em; (as Mr. *Prichard*, unless he's extream ignorant, must very well know); or that they'd have been so mad, as to have stood the Test of a long Trial in the Spiritual Court about it.

Do they abuse my Friends? So does Mr. *Prichard*, those that shew me the least Favour. Thus he traduc'd his Predecessor's Widow as a prejudic'd Person to my Lord Bishop, only because she certify'd the Truth in my Behalf. And again, because she did me a Piece of common Justice, in vindicating me from a foul Aspersion of his, he gave her such Treatment, the like she never received in her Life before; said she was a *scandalous Woman*, one that would *say and swear* any thing; tho' most in Town, I'm positive, will take her *Bare Word*, before his *Solemn Hand and Seal*.

Do they encourage *Martin* to outrage and affront me? *Mr. Prichard* (to name no more) gave two pretty flagrant Instances thereof. For, after *Martin* had impudently told him, That he was the Man that made me Minister of *St. Petrox*, he employ'd him, when 'tis likely his own Clark would not do it, to tell me, I must have nothing more to do with the Cure of *Tounstall*; which Errand *Martin* perform'd very joyfully, hoping within a short time after this, to thrust me out of *St. Petrox*, as he had done by one of the Curates, my Predecessor, and as *Mr. Prichard* had thrust me out of *Tounstall*; so that between *Mr. Prichard* and *Joseph Martin*, I was to be turn'd out of all. Another Proof of his encouraging *Martin* to abuse me, was at the Burial of *Martin's* Daughter: For, as I came out with the Surplice on to read the Office, I was interrupted by *Mr. Prichard*; and whilst *Martin* abus'd me with scurrilous Language on the Left Hand, *Mr. Prichard* accosted me on the Right, spoke in his Friend's Behalf, that his own Hireling and *Martin's* Cousin, *Mr. Loveys Woolcombe*, might bury the Corps, demanded what I expected more than a Promise, I should have my Fee: But alas! I knew by former Experience, that *Martin's* Promise was no better than his own; hence I desir'd *Martin* to pay me the Fee before hand: Had that been done, any Body whom they pleas'd, might have bury'd the Corps. But indeed, the Event does pretty well prove, that *Martin* never design'd to pay me at all; for after a Year's Forbearance and more, when I sent to *Martin* for the Burial-Dues, the Salutation he return'd was, "Let him kiss my A——e"; so that I was forc'd to recover my Dues by a Prosecution in the Bishop's Court; tho' here I was kinder to him than any of my Adversaries would have been to me. But to give *Martin's* Daughter her due Commendation, she was a much better Christian than her Father; for in her Sickness, she desir'd my Prayers at Church, which the pious Father prevented.

Do they detain from me my Dues? So did Mr. *Prichard* at first, tho' afterwards with much Difficulty he paid me. Do they say I have caus'd a Schism, and am a Setter up of a separate Church? Mr. *Prichard* does the same in effect, when he not only preaches against those of his Parish that go to my Church, but tells 'em 'tis a Sin against God and Man, to leave their own Minister; and declares he can prove his Point from the Authority of a great many Bishops, and other eminent Divines. However, I should be well enough pleas'd with all this, were it not for these two things;

First, I'm really concerned, That among such a Crowd of Bishops, Mr. *Prichard* should forget his own Right Reverend Diocesan, whose Judgment ought to be most prevalent with him. For Mr. *Prichard* was present, when I inform'd his Lordship (purely to know his Opinion in the Case) That several of Mr. *Prichard's* Parish did constantly resort to my Church and *vice versa*: And his Lordship made nothing at all of it, but said, it was well that People would go to any Church; or Words to the same Effect.

Secondly, Another Cause of my Uneasiness in this Matter, is, That Mr. *Prichard*, at the same time he preaches and talks at this Rate, sets all his wheedling Arts a-work to get my Parishioners to his own Church, and permits 'em to Communicate with him. This is most unaccountable Dealing, and a plain Demonstration to me, that he does not believe either what he preaches or says. For if it be a Sin for his People to go to St. *Petrox*, 'tis manifestly as great a Sin for my People to go to St. *Salvator's*. And therefore, were he serious in the Matter, surely he would reprove his Friends of my Parish that constantly frequent his Church, and not easily suffer so much Iniquity to rest upon 'em: Surely he would have more Compassion for their Souls, than to Administer to 'em the Holy Sacrament, and so cause 'em to eat and drink their own Damnation; for that they uncontroversibly

vertibly must do, if it be a *Sin against God and Man* to leave their own Minister. But Mr. Prichard is a pretty good Glosser, and therefore may be able to account for these things better than I can.

Do they shew me less Encouragement than they shew Dissenters? This is according to Mr. Prichard's own Heart: For at his taking a considerable Journey, I'm inform'd, he strictly charg'd his Wife not to suffer that Fellow (as he commonly calls me) to do any thing in his Absence. But a Child then wanting Baptism, Mrs. Prichard could get no Body to perform the Office, tho' she actually sent to three Clergy-Men: Upon this, the Parents requested her to permit me to Baptize the Child; but this was immediately deny'd: And upon their Application to me, I sent 'em to Mrs. Prichard again, desiring her to give me Leave to Baptize the Child in either of Mr. Prichard's Churches, as she pleas'd to direct; and withal, I promis'd to do it *gratis*, and that Mr. Prichard should have the Benefit: But Mistress, like a Heroine, stood her Ground, and was likewise resolv'd, That that Fellow should never do it; till at last, the Teacher of a Separate Congregation put her out of pain, and Baptiz'd the Child: With which, Mrs. Prichard, I suppose, was very well satisfy'd, and Master undoubtedly, when he came Home, was not a little pleas'd with his Wife's Obedience.

Do they affront me with reviling Language and scurrilous Behaviour? Mr. Prichard does the same: For, notwithstanding the Respect he sometimes pretends for my Person, at his own House, where he thought I had no indifferent Witness on my side, I have been more rudely handled by him, than ever I was by any Man since I was born, I won't except Mr. Newman himself. Sometimes he set up a Horse-Laugh at what I said, and at other times look'd as stern and as bloated as a Fury. He endeavour'd to put me out of Countenance by fixing his Eye stedfastly upon me, and demanding, whether I would dare affirm a certain thing we were talking of; and

and when I affirm'd it, he call'd me *Liar, Impudent Liar*, said, *the Fellow is Drunk*, (as has been rehearsed in another place) and pour'd out upon me several other Flourishes of the same Nature. Then he evidently discover'd his Grief for my endeavouring to assert my Reputation against his malicious Attempts to take it away, declaring, I went about the Town *a Cringing, and Sneaking, and Whining*, to get Hands to my *Testimonium*. But let the whole Town judge, who is most gifted in the Faculty of *Cringing, and Sneaking, and Whining*, Mr. Prichard or my self. I'm sure, all those that have set their Hands to my *Testimonium*, will absolve me in this Particular; but I vehemently suspect, they will not so easily acquit Mr. Prichard. All these things were done to provoke me, and to draw something from me, that with some Improvement of his own, he might think worth his While to relate about the Town. This I soon apprehended, by Mrs. Prichard's stalking into the Room as soon as ever the Discourse began (on purpose doubtless to be a Witness) where she sat like an Image, gave all the Attention she was capable of, and spoke not a Word, unless that she declar'd it very unreasonable for me to have the Benefit of two Places, and her Husband but one. By my two Places, I suppose, she mean't the two rich Cures of *Tounstall* and *St. Petrox*; for serving the former of which, I did not receive five Pound *per Annum*; and as to the latter, there is not one Farthing of Tithe paid to the Minister. When I came out towards the Door, and thro' meer Inadvertency cover'd my Head, Mr. Prichard fell out with that innocent dumb Creature my Hat, profess'd he did not value me nor my Hat, no, my Hat cock'd up with three Corners and set upon three Hairs; and because I declar'd, I had worn it before as worthy Persons as himself, he, in a great deal of Fury, flung the Door after me, so that had I not stepp'd pretty nimbly out of my Enemy's Quarters, he must needs have hurted my Legs. But tho' Mr. Prichard gave me so many Abuses in his own House, where he ought to have treated me most civilly,

civilly, I appeal to good Mrs. *Prichard*, whether I did not keep my Temper. Indeed, she has been so just, as to free me from all disrespectful Language or Behaviour; but cou'dn't so well acquit her own dear Husband of a great deal of Rudeness towards me.

'Twould be endless to relate 'em all; I shall therefore instance some few more, in Comparison of those many Particulars, whereby Mr. *Prichard* has declar'd himself, to be as inveterate against me, as the very worst of my other Enemies.

Thus, out of meer Resentment, rather than suffer me to read Prayers at St. *Saviour's*, he chuses to have none at all. Thus he forbid his Clark of *Townshall*, when he had nothing to do for him there, to assist me at St. *Petron*, in the Absence of my Clark: And to shew how natural 'tis for him to make Promises, and immediatly to break 'em, this he did, after he had promised that his Clark should assist me at any time. Thus he repines at my giving his Parishioners a common Visit in their Sickness, and threaten'd to send me a Note to forbid me: However the Note never came along, but something more remarkable than this happen'd a considerable time afterwards. For, because I visited a Gentleman of his Parish, and recommended his Soul into the Hands of God, when Mr. *Prichard* was out of Town, he was so much offended at it, that when he preach'd the Funeral-Sermon, he forgot his Text, and the Business of Funeral-Sermons, most bitterly inveighing against Invaders of other Men's Rights, against Liars and Slanderers; so that every Body knew his Drift, and were enough offended at the Discourse, tho' they thought it most applicable to himself. After he came out of Church, being either newly provok'd by the Prayers of some Poor People in the Church-Porch, who cry'd to me, *God bless ye, Master, the Lord deliver ye from your Enemies*; or else, designing to make a closer Application of the Sermon to me, he, with a harsh Tone and sullen Aspect, demanded of me, whether I was sent for to pray by the Person de-

ceas'd.

reas'd. I knowing the Question was ensnaring, and utter'd with a Design to quarrel with me, answer'd, I would give him no Satisfaction; at which, he bad me take care what I did; and when we came to the House of Mourning, he accosted me again, saying, he would there relate what pass'd between us as we came along, that I might make no Lies about it, as he was pleas'd civilly to word it: But, tho' it is made so criminal in me to visit a Friend in Mr. *Prichard's* Parish, Mr. *Prichard*, tho' he has refus'd to go to the Poor when desir'd, yet voluntarily visits the Rich of my Parish in their Sickness, and has Administred the Sacrament to some, without my Knowledge or Consent.

Thus, when Mr. *Prichard* was to preach a Funeral-Sermon at St. *Petron*, not at the Request of the Person deceas'd, who was my Friend, but at the Instance of Mr. *Newman*, whose Wife it was, I freely granted it, they paying me Ten Shillings for the Pulpit. But Mr. *Lane*, the then Mayor, to put an End to any Difference that might afterwards arise about this Matter, oblig'd Mr. *Prichard* to agree, That I should have the same Privilege at either of his Churches, Mr. *Prichard* receiving the like Fee for the Pulpit. Soon after this Agreement, I was desir'd to preach a Funeral-Sermon at St. *Saviour's*, which Mr. *Prichard* readily granted, said I might do it at any time, enquired after my Health, and remembered his kind Love to me. And about a Fortnight after this, I was again desir'd to do the like; but Mr. *Prichard*, now fearing I should preach more Funeral-Sermons at St. *Saviour's* than himself, and thinking he should get nothing by the Agreement he made with Mr. *Lane*, declar'd he would not lend the Pulpit under Twenty Shillings; yet affirm'd, he had a Privilege to preach in my Pulpit, or in any Clergy-Man's in the whole Diocess, but none should do it in his. Nay, when Mr. *Lane* sent to him to mind him of his Promise, he not only deny'd, that he made any such Promise; but said, he was neither oblig'd to Mr. *Lane*, nor to any one in the whole Town; tho' all the Town are very sensible, he has
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been oblig'd to Mr. *Lane*, and a vast many others in *Dartmouth*, more than any Vicar ever was. The Relations, to comply with the Will of the Party deceas'd, as well as they could, (seeing Mr. *Prichard* so obstinate) design'd I should preach the Funeral-Sermon at St. *Petrox*: But Mr. *Prichard* understanding this, now sent 'em Word, that he would not bury the Corps under Twenty Shillings, and dar'd any other Minister to do't, either in his Church, or his Church-Yard; demanded, whether he should be my Boy, he only to bury the Corps, and I to preach the Sermon, and have all the Mourning. These rough and turbulent Proceedings coming from such a smooth and complaisant Man, alarm'd his Friend Mr. *Thomas Newman*, the then Mayor; who, when he first heard of it, said, it was a Lie; That Mr. *Prichard* was more a Gentleman than to do so, thunder'd out abundance of hard Words upon the Woman that told him the Story: But knowing not what to think, upon the Woman's continuing stedfast in the Relation, he sent a Letter to Mr. *Prichard* to be satisfy'd therein; and in the mean time declar'd, that if it were true, he should have a worse Opinion of Mr. *Prichard*, than of that Rogue *Peach*. Mr. *Prichard*, at the Sight of the Letter, posted away to the *Hole-in-the-Wall*, a Celebrated White-Ale-House, whether he was sure to find his Worship, and confess'd every Particular. Mr. Mayor affirming, That he could not demand Twenty Shillings for the Burial, Mr. *Prichard* gave him a Categorical Answer, That he would have it, otherwise the Corps should not be bury'd; and he continu'd in this Resolution, till at last, by the Perswasions of another Friend, he, with much Reluctancy, read the Burial for the common Fee; and I, to his Mortification, preach'd the Funeral-Sermon at my own Church, the *Sunday* after. Again, being to preach a Funeral-Sermon for one of Mr. *Prichard's* Parish, who upon her Death-Bed desir'd I might do it, purely because she had often heard me preach, and received the Sacrament from my Hands, but by Reason of Sicknefs ever since Mr. *Prichard* came
hither,

hither; never heard him in her Life; Mr. Prichard not only refused to lend me his Pulpit, tho' they offered him the Fee; but so highly resented this reasonable Demand, that he abused the Gentlewoman deceased, and all those that have any Kindness for me, declaring, That none were my Friends but a Company of Strumpets.

Thus in a dangerous Sickness, which, I verily believe, my Adversaries either occasion'd wholly, or, at least, made to fall the heavier upon me, by their first barbarous Treatment of me at the Town-Hall; since as soon as ever I came from thence, I found my self dreadfully Sick, and was forc'd immediatly to take my Bed: Yet, as if this had been too little, Mr. Prichard, in the Height of the Distemper, was pleas'd to declare, *They had still a Rod in Brine for me.* Here he shew'd himself seriously affected in the Evils they do me: But he is for his jocular Mischiefs too, and for his Tricks as well as they. For a considerable Time before this, they declar'd, That Mr. Prichard was to shew me a pretty Trick, which he had concerted with Mr. Bulley, Mr. Newman and Joseph Martin, and agreed to execute on a Sunday, a very improper Time for a Clergy-Man to play his Tricks upon. Accordingly, when Sunday come, about nine a Clock in the Morning, just as I was going out to my own Church, Mr. Prichard sent to my Chamber, requiring me to read Prayers for him. Now here was the Trick, a Dilemma it was: For had I refus'd to read Prayers for him, this would have been improv'd into a most heinous Piece of Disobedience to my Master's Commands; had I done it, this would have been tickling Sport for Mr. Prichard and his Friends, to see what Fools those were that went to St. Petron, in hopes to hear me Preach and read Prayers there; but after they had sat there till they were cold, were forc'd to return as wise as they went out. That this was the Sense of the Plot, I soon discover'd by the Messenger, who was Mrs's. Cook-Maid, and consequently in her Opinion, my Fellow-Servant. For asking whether Mr. Prichard was out of Order, or had a Hoarseness upon him, that he would have me read Prayers

ers for him, the Maid reply'd, I take it with a Smile, *Master is as well as ever he was in his Life, but expects your Answer.* I told her, I knew not what Answer to make; That I would wait upon Mr. Prichard at his House, in my Way going out to St. Petrox. When I came there, I inform'd him, that several Persons were already gone to my Church, and many more were following after; that there was now no Time to acquaint 'em, I was to assist him, and therefore should I read Prayers for him, all that went to St. Petrox, must needs be disappointed of the Morning Service. Master was then in a great Huff, said, he was inform'd by several, that I had impos'd upon him: (It seems he was not acute enough of himself to discover my Impositions, but wanted others of brighter Endowments to make the Discovery for him.) After many Words, utter'd with a domineering Accent and stern Countenance, he told me, when I ask'd the Question, that I might go to St. Petrox this once: And the Reason of this Concession, I'm inform'd, was, because his Brethren in the Confederacy, understood that some of the Magistrates and others whose Displeasure they dreaded, were gone to my Church, and therefore, they sent Mr. Prichard Word, that the Trick would not do at that Time. However, Mr. Prichard declar'd, that for the future, he was resolv'd to exert his Authority over me, and that after Lady-Day, I should constantly read Prayers for him every Sunday.

Now here Mr. Prichard plainly discover'd what he design'd to bring me to. I was to quit St. Petrox wholly, and Tounstall was to be abandon'd much after the same Manner. All three Parishes were to come to St. Saviour's Church. Mr. Prichard resolv'd to make People subscribe whatever he pleas'd; for the other Churches being made *Sine Cures*, those that could not, or would not pay his exorbitant Demands, had no other Place to resort to for Publick-Worship, but the Meeting, which several undoubtedly, would have done. I was to neglect Preaching, and descend to the mean Employment of a Reader to him on Sundays, unless when he pleas'd to be abroad, which to be sure would have been often enough.

enough. On Week-Days, *Mr. Prichard* would have follow'd his Diversions and usual Visits in the Country, and the whole Burthen of the Town would have lain upon me, unless it were to Marry, or Preach any Funeral Sermon, or where any Thing could be got. Thus he resolv'd to live at his Ease and to receive all the Profit, I was to take all the Pains, and have no other Consideration from him, but the poor Pitance of Five Pound *per Annum*. Because I would not submit to these unreasonable Impositions, quite contrary to our Agreement, he has been labouring so long to expel me, to make Way for a more passive Slave. So that what a Poet * says, more Sarcastically, doubtless, than truly, of some of the Learned Clergy in the Metropolis of our Nation, would now have been emphatically true of the Vicar of *Tounstall* and *St. Saviour's*. For this Poet introduceth the God of Sleep thus speaking.

*What Marks of wondrous Clemency I've shown,
Some Rev'rend Worthies of the Gown can own.
Triumphant Plenty, with a chearful Grace,
Basks in their Eyes, and sparkles in their Face.
How sleek their Looks, how goodly is their Mien,
When big they strut behind a double Chin.
Each Faculty in Blandishments they lull,
Aspiring to be venerably dull.
No learn'd Debates molest their downy Trance,
Or discompose their pompous Ignorance :
But undisturb'd, they loyter Life away,
So wither, Green, and blossom in Decay.
Deep sunk in Down, they, by my gentle Care,
Avoid th' Inclemencies of Morning Air,
And leave to taster'd Crape the Drudgery of Prayer.*

I believe it is now apparent to a Demonstration, that *Mr. Prichard* is the worst Enemy I have, in the quadruple Alliance against me, and therefore it would be needless to produce any more Instances to make it good:
But

* *Dr. Garth's Dispensary, Cant. 1st.*

But however, I cannot forbear to mention his endeavouring to thrust me out of the Cure of *St. Petrox* since the Death of *Mr. Croker*, the late Incumbent of *Stoke-Flemming*. For this is a Proof, that he is indefatigable in doing me Mischief, and never will be weary, till he has intirely wrought my Ruin. 'Tis what he has done after all the Barbarities of my other Adversaries, and is therefore an Argument, that he Agrees with them in all the Injustice they do me. 'Tis after he has pretended he will have nothing to say to me more, after many Protestations, that he heartily wishes me well, and is therefore a Demonstration of his deep Hypocrisy and Dissimulation, and that if he does me not a Diskindness every Day, 'tis because he wants an Opportunity. 'Tis after he has actually turn'd me out of *Tounstall*, made several Attempts to put me out of the School; so that there is not one little Branch of my Maintenance, but what *Mr. Prichard* has unjustly endeavour'd to deprive me of. 'Tis after *Martin*, wicked *Martin* got himself Church Warden, in Order to thrust me out of *St. Petrox*, and has often boasted he would do it; but since he, in Conjunction with *Mr. Bulley* and *Mr. Newman*, could not effect it, *Mr. Prichard* was now willing to see what he could do himself; and undoubtedly had *Mr. Prichard* prevail'd in this base Design, he would have gratify'd *Martin* in employing him to warn me out of *St. Petrox*, as he did out of *Tounstall*, and *Martin*, to the great Offence, the Scandal and Abomination of the Parish, would again have been Clark of *St. Petrox*, and *Mr. Prichard's* own little Journey-Man Divine would have been the Parson. But all these Designs are render'd abortive: For the present Rector of *Stoke-Flemming**, who has an undoubted Right to nominate the Curate of *St. Petrox*, scorns to hearken to any base Proposals of *Mr. Prichard*. No, he has more Honour in himself and more Kindness and Respect for any Brother, than to oppress him at this vile Rate. But to draw towards a Conclusion of this long Account.

If

* *Mr. Mills.*

If I have wrong'd *Mr. Prichard*, or made an unfair Representation of his Words and Actions, I challenge him to take the same Way of vindicating himself, as I have done. For, I here declare, notwithstanding what I have said, that I have still so much Respect for *Mr. Prichard*, but so little for my other Adversaries, that I shall take no Notice of any Reply but only from him. What a Worthy Clergy-Man says of One of my Adversaries, upon a common Abuse we both receiv'd from him, is, in the present Case at least, applicable enough to all the rest. "I never heard your Mr. Mayor represented as a Man of Piety, Probity, or Wit; doubtless, he is an Object of great Pity: God gave him the Grace of Repentance for all his undeserv'd Calumnies and Reflections, they cannot be worthy our Consideration." 'Twill be a vain Thing therefore for *Mr. Prichard* to betake himself to his old Shifts, to stand behind the Curtain and whisper out his Mischief against me; to persuade his best Friends, but my deadly Enemies to pelt me with scandalous Libels and Remonstrances; and at the same time to pretend to the World, he has a hearty Affection for me, should be glad to see me at his House, is ready to do me any Favour, and nothing grieves him so much as that I carry my self so strange towards him, will scarce speak to him, or move my Hat from three Hairs when I see him: For, let him give as much Proof, that all these Pretences of Kindness are real and sincere, as, I have, that they are meer Sham and Hypocrisy. Let him prove, that he never went about to deprive me of my Livelyhood and Reputation, never accus'd me as an *Immoral Man* to the Bishop, and never was Confederate against me with Men of such ill Characters as *Mr. Bulley*, *Mr. Newman* and *Joseph Martin*: I say Men of ill Characters, if they are otherwise, it behoves *Mr. Prichard* to vindicate 'em. This he is bound in Gratitude to do, since they have put themselves to ~~much~~ ^{such} Trouble and Charge, to remove the Man that is so much an Eye-sore to him. Let him therefore give under his Hand, that for the three Years last past, they have liv'd

liv'd *Sobriè, Piè, & Honest*; this would be a pretty good Testimonium for them: Or, since he has such an extraordinary Knack this Way, let him blazon their intrinsic Worth by a Panegyrick; This, I presume, *Mr. Prichard* can easily perform; for he has Characters of several Sorts and Sizes already drawn to the Life, 'tis but to put *Living Brother* in the room of *Deceas'd*, and the Thing is nicely done; and undoubtedly his Characters of my Adversaries will be so much a *Propos* as his high Commendation of the Captain of a *Dutch Privateer* and several others in his Funeral Oration for them.

By this glosing Discourse which he so liberally bestows both upon the Living and upon the Dead, he thinks to make the whole World his Cully. What an almighty Talent he has this Way, he himself declar'd to a Clergy-Man, who was walking with him along the Town, where when *Mr. Prichard* fell a Capping and Scraping to every Man, Woman and Child he saw, kindly enquir'd after the Health of all the good Family, and dealt about a World of endearing Words, and the Gentleman, who it seems was for Honesty and plain Dealing, wondring at *Mr. Prichard's* Dexterity, and professing his Unaptness to do the like, *Mr. Prichard* with a Smile and a Jog with his Elbow, bid him leave that alone to him, for the People of *Dartmonth* expected it from him, and he knew well enough how to please 'em. These are the Arts by which he discovers the Hollowness of his Heart to me. For, whenever he sees me, he bows his Head to the Ground at a Furlong Distance, steps out upon the Edge of the Canal Lake to give me the Wall, and in passing by, always salutes me with a kind Expression or two: In short, bating the Ceremony of begging my Blessing, he treats me in the Eye of the World, as if I were his Bishop: And yet, all this Chaff is design'd, either to ensnare me, or to make the People think, that none is so humble and condescending as himself, but none so rough and untractable as that proud Fellow *Peach*, as once this Master of Ceremonies was pleas'd to call me; but this was at *Mr. Bulley's* where he handles me as counsely as the rest of my

my Adversaries do. But all these Devices will never avail to make me entertain a tolerable good Opinion of his Sincerity; and I believe they will never perswade the World, that he has not abus'd me. No, if Mr. Prichard would demonstrate himself to be a fair, honest and undesigning Man, at the last; let him return to the Agreement, which he declar'd he never would recede from, and which, to his everlasting Shame, I can produce under the Solemnity of Hand and Seal: Let him restore me to the Cure of *Tounstall*: But, this he declares, he never will do; and indeed I do not desire it, but only for the sake of my Friends that live in that Parish; and because it would infallibly put an End to our very long Difference, and such a Reconciliation, would very joyfully be receiv'd in the whole Town. Since therefore I'm never to be Curate of *Tounstall* again, let him suffer me to live quiet in the Cure and School I am legally possessed of: Let him accept of my Reading Prayers for him in his Absence, or of doing him any other Piece of Service I'm capable of *gratis*, this he knows I'm ready to perform at any Time, and this I'm sure, would be more Satisfaction to the Town, and be a greater Demonstration of our Love and Friendship, than all the luscious Compliments in the World: Let him perswade his Friends to give me no further Trouble; or if they will not hearken to his Brotherly Admonition, let him rebuke 'em with all *Authority* and *Boldness*; and if this will not stop their Proceedings, let him publicly declare, that I do not *deserve* such ill Treatment, as the rest of his Brethren have done. But above all: Let him exhort 'em to pay me my just Dues: This he is bound in Justice and Honour to do, since it was all owing to him that they keep it from me: Otherwise he'll give Occasion for People to think, that he's Confederate with them in this also, in hopes to get into his Hands some of the Money, as he did that which was due, and design'd to be paid, to his Predecessor's Widow: But Mr. Prichard declar'd, he had great Occasion for it; and in this Particular, every Body that knows him well, will believe, that he spoke the Truth. If Mr. Prichard would do these Things, the World will be convinc'd, there is something within to Answer the Shew that we see

without. Now, that he may be thus Christianly and Charitably dispos'd, I desire him to consider.

I. That foul and indirect Methods shall never remove me out of *Dartmouth*: No, if I go off, it shall be Honourably, and apparently for my Advantage, not for *High Crimes and Misdemeanours*. Mr. *Prichard* indeed may be told by my other Adversaries, that they'll involve me in Law-Suits, with-hold from me my Dues, and so fight against me with my own Weapon; That they'll pick Money out of my Pocket every Sessions at their Court, and at last starve me out of Town: But I thank God, I'm not so soon to be starv'd, as Mr. *Prichard* perhaps, measuring me by his own Constitution, thinks I may; for my Appetites are not so craving, and a little will suffice me.

II. Let him assure himself, That 'tis impossible for him to break my Heart: For, how mean soever my outward Appearance may seem, there is something within too big to be overborn by the utmost Efforts Mr. *Prichard* can make against it: And indeed, tho' no Clergy-Man in the whole Diocese has undergone such a long Train of Trials and Afflictions, yet Heavens be prais'd, I have always had a proportionable Degree of Support to carry me through 'em. For,

1st. I'm not asham'd to declare, That, I trust, I have two of the best Friends in the World on my Side, *God and a Good Conscience*, tho' Mr. *Prichard* was pleased to upbraid me with the Expression, because I had it in a Sermon. I verily believe, that Providence has order'd all my Troubles for my Good, I feel my self the better for 'em, and am really well pleased with 'em; That which gives me the greatest Uneasiness, is, That Mr. *Prichard*, who is a Clergy-Man, and knows better Things, should shew himself guilty of so much double Dealing, so much Perfidiousness, so much Injustice, and should lay so many Plots and Contrivances to do me Mischief.

2dly. 'Tis no small Comfort to me, That all the reputable Clergy are really my good Friends, and ready on all Occasions to do me any Kindness. And indeed 'tis pretty remarkable, that Mr. *Prichard* who has been so long standing in the World, and pretends to be in such Favour with the Bishop, with Friend *Atterbury* (as he familiarly calls the present Bishop of *Rocheſter*) and with other Great and Good Men, should have leſs Interest among his Brethren than my self.

3dly. All the People of Character and Reputation in Town are really on my ſide, at leaſt, they do not appear againſt me. None but Mr. *Bulley*, Mr. *Newman*, *Joſeph Martin*, and one or two ſuch Perſons more, have open'd their Mouths againſt me. Much good may their Applauſe do Mr. *Prichard*; I thank God, I have none from 'em; but if I had, ſhould be ready to cry out, as the Philoſopher did upon the like Occaſion: *What have I done, that theſe ill Men ſhould give me their good Words!* But,

4thly. That which gives me the greateſt Conſolation, is what my Adverſaries have ſaid, and done in Reference to my Monthly Communion. For, ſince ſuch a Sacrament, if well intended, muſt needs be acknowledg'd to be Pious and Commendable; ſince the Searcher of all Hearts knows, that I brought it up with a Proſpect of doing my ſelf and others Good; and ſince my Enemies have put me to ſo much Trouble and Charge about it, and have made it one of their main Charges againſt me, I can with the greateſt Satisfaction, reflect on thoſe Words contain'd in *Matt.* 5. 10, 11, 12.

III. If theſe Reflections are not ſufficient to bring Mr. *Prichard* to a better Mind, I ſhall only deſire him, in the laſt Place, to take heed, that he do not provoke Providence to mete out to him, the ſame he has meaſur'd to me. My Adverſaries have, in too many Inſtances, ſhewn the Inconſtancy and Fickleneſs of their Tempers, and their Minds have been often enough chang'd, as to their Preſences of Kindneſs and favour, and who knows, but at laſt, Mr. *Prichard* may find 'em ſo too: It is no wonder then,

then, for me to be dealt with so unkindly as I am, by Men of such Dispositions: But surely, 'twill look like a Paradox, that for above these three Years, I should have been in continual Perils by a Brother of the same Order, One who ought to joyn with me against the Common Enemies of our Function. I call my other Adversaries, the common Enemies of our Function; for so they have declar'd themselves to be, not only by their Actions, but also by their very Words. For, Mr. Bulley of late, put the Question to a poor Woman, Whether she knew a good Parson? And Mr. Newman affirm'd, That, if there were but two Clergy-Men in the whole Diocess, there would be one too many. Mr. Prichard, being now for their Turn, is doubtless, the One Clergy-Man, that alone is thought sufficient for the whole Diocess, and perhaps he thinks the whole Diocess but just sufficient for himself; but, should he leave off his Complaisance, condescend to plain Dealing, and touch 'em a little gently for their Faults; he will seem as great a Burthen to 'em, as my self and all the rest of my Reverend Brethren.

F I N I S.

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The Author's Distance from the Press, occasion'd the following Errors.

E R R A T A.

PReface, Page 5. Line 27. r. *thrust*. l. 31. r. *that*. p. 8. l. ult. r. *upon*. p. 14. l. 5. r. *met*. p. 17. l. 19. r. *Restoration*. p. 18. l. 2. r. *Number*. Part the First, p. 24. l. 9. after *St. Petron*, add, *tho' he then belong'd to another Parish*. p. 30. l. 5. r. *against*. Part the Second, p. 20. l. 2. r. *secundum*. Part the Fourth, p. 3. l. 12. for *towards* r. *against*. p. 4. l. 30. r. *vide*. p. 9. l. 15. for *towards* r. *against*. p. 10. l. 35. r. *vicato*. p. 15. l. 31. r. *ingenuously*. p. 27. l. 19. for *have to* r. *to have*. p. 38. l. 19. for *his* r. *this*. p. 39. l. 26. r. *Trance*. p. 41. l. 37. for *so much* r. *such*. p. 42. l. 1. r. *Honeste*. Let it be noted further, That by the Printer's Mistake, their *Reasons* are mark'd with single inverted Comma's, when they ought to be mark'd with double ones, or rather with none at all. Other Errors the Observing Reader may correct with his Pen.



